



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

## SPIRITUALISM.

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### MRS. TAPPAN AT THE CLEVELAND HALL.

On Sunday evening last, the 18th instant, this gifted lady gave the first of a new course of lectures in the above hall. As it was late in the week before the arrangements were completed, the meeting had not been very extensively advertised, so that it naturally elicited expressions of surprise from many that such a goodly attendance had gathered, though the evening was one of the most uninviting that London could present. J. M. Gully, Esq., M.D., occupied the chair, and after a few words of introduction, called upon Mr. Webster Glynes to read a portion of the 5th chapter of Matthew, in accordance with a wish expressed by the guides of the lecturer.

After the singing of hymn No. 7 in the "Spiritual Lyre," Mrs. Tappan rose and pronounced the following invocation:—

O Thou Infinite Spirit, our Father which art in heaven! Thou source of every good! Thou divine giver of every perfect gift! we praise Thee. The human heart bows in adoration to Thy law, uplifts itself in longings, and with voice of praise mankind adores Thee. But, O God, let us praise Thee more with the thoughts, the mind, and understanding; not alone with words, but with the living pulsation of our spirits, with every aspiration and every divine gift, working out in silence those beatitudes with which Thou hast endowed us. O loving Light! Thy hand is forever extended to aid the weak and the faltering ones; Thy voice speaketh to every soul; Thou hast a tongue for every need, and the understanding of the mind may know Thy truth. We seek only for truth—that highest and greatest gift wherein the soul can read Thy thought and understand Thy being. We seek for love—that breath of Thy life which binds us all to Thee, and links mankind together. Chiefest do we ask that our souls may be strengthened and purified, elevated, disenthralled from time and sense merely, and endowed with the gift of understanding spiritual things. We praise Thee for all material blessings: for those wondrous laws whereby Thou dost work the changes of the seasons and the revolutions of the planets; for the spring-time and the summer; for the harvest and the rest of the snowy winter-time. We praise Thee for the blessings earth doth give, for the richness and glory of material wealth with which Thou hast endowed humanity, with that understanding and knowledge that cause mind to leap up towards the fulness of information, finding and searching always for truth. But more do we praise Thee for the spirit—those wondrous gifts of the soul that, in the spring and summer and winter alike, blossom with the thoughts of Thy divine being—those glowing beatitudes, those ever-living fervours of faith, those divine harmonies of perfection and love that ever lift the spirit, and, free from all care, unchain, absorb, elevate the soul, and cause humanity to know of its alliance to Thee! O God! while kingdoms fade and perish; while the earth in its varied changes gives little to humanity of rest or comfort; while the thralldom of the senses and the deep darkness of sorrow and sin are abroad, the one ray of Thy living hope and love uplift humanity, beaming over the waste of waters, like a star of everlasting life, the love of our Father, the immortal destiny of the living soul. For this we praise Thee without ceasing, and our thoughts will be of devotion and of peace.

After another hymn had been intoned, Mrs. Tappan again rose and commenced as follows:—

"Blessed are the pure in heart, for they shall see God." Of all the sermons the world has ever known, the one a portion of which has been read to you is the most memorable. Doubtless

it has had the greatest influence over human society; and the multitudes who profess and maybe endeavour to follow the teachings of Jesus of Nazareth, must acknowledge the high excellence that this Sermon on the Mount inculcates. We have been asked as a special favour to deliver a

### DISCOURSE UPON PURITY.

We refer you in the quiet of your sanctuaries to the sermon from which we have quoted. There can be no greater exposition of purity, no more searching words spoken to the human heart. A discourse upon the fragrance of a flower, or upon the aura that surrounds the sun, is not to find the secret cause of its life or its light, but merely the effect. The lesson we have read applies to that state of being that transcends mere human action and probes the very secret of the human soul. To do right is an easy matter, according to the standard of the world. To be right is the epitome of Christ's teachings. The lily is white, therefore it is the emblem of purity. The sun is bright, therefore it is the symbol of light and of day. All things that are in their existence lovely, are so from the very nature of their being; and whoso would understand the meaning of this blessing of Jesus Christ must know it intuitively. There is no method of intellect that can point out that which belongs to the spirit. The understanding does not fathom that which relates to the more spiritual nature, it must be a growth; it is the expression of the absolute; it is from within; and those who would know the meaning of Christ's promise, must know it from their exaltation. Whoso would reform the world by condemning humanity, proceeds in an opposite direction from that which the great Teacher did. For if humanity have not the element of divinity within them, how shall they be able to know what way to become like their teacher? and how can they see God? The truly inspired mind, the spirit that is uplifted above selfishness or mere worldly ambition, that soul that becomes exalted in the very fervour of its own spirituality, represents what Christ foresaw for mankind, and what love epitomised in His own being. Nay, more; you may be pure, no one can make you pure; the thought that is within you, the spirit that is yours, must unfold in the direction of that which is highest and best. To see God is not intended as a physical promise. You doubtless will not behold this Supreme Being with the physical eye, nor scan His countenance with your physical sense, nor feel the awe of His material presence; but the understanding always is that the sight of the spirit is spiritual; and whoso possesses the gift that Christ promised, shall also receive that reward.

Nature is pure, because Nature expresses Deity. Every form of life in its own way (from the laws that control its being) is directly in accordance with a certain process of nature that represents the divine mind. Whoso conforms in his understanding and thought to the laws of God, he is pure above all other beings. But what are those laws? They appeal solely to the spirit, to his immaterial nature; they transcend the mere form which you seek to know, and appeal to the spiritual being, which is mind. The laws of your spiritual nature, therefore, bear your study, since it is well known that any knowledge of physical law that conduces to your health, your comfort, your freedom from suffering, is good. So a knowledge of spiritual laws that conduce to your spiritual welfare at once produces this superior and sublime excellence.

Undoubtedly Jesus was not the first, nor the only distinguished man who has taught that personal purity and the existence of correct thought is an essential to holy life; but he is the first, and has been the greatest power, to embody that life in thought and action, to concentrate the power of the spirit in the human form in such ways that even the lowliest ~~can understand~~ and the darkest

mind receive some ray of its light. For absolute communion of the Divine Mind; for those thoughts that uplift and elevate you, making you aware of the presence of spiritualised beings; for that atmosphere that sustains and elevates the soul, with that exalted and searching self-scrutiny that can only come to the educated and enlightened understanding, you must each one be especially endowed: you must each one have a special gift, and it must be cultivated to the extent that you will not follow that which is good because it is the best policy, nor live to do right because it meets the approval of the world, nor deal honestly with men because it brings better earthly rewards, nor tell the truth for fear of detection in falsehood, nor do any good or noble act simply because it meets the approval of mankind; but for truth's sake tell the truth, for the sake of honesty deal honestly, for the sake of goodness strive to be good, and be pure because that is best.

Christ said a little further along in the same sermon, "Whoso shall be in anger with his brother hath already committed murder in his heart." Yet how many do this daily! He says, further, "Whoso hath longing and looketh with desire, that desire is already sin." If the spirit makes up the man: if the being is pervaded by the thought, the mind, and soul; if all that constitutes your existence is really beyond time and sense, and is transcended by the spirit of life, then the most important research for humanity is not in the region of mere material investigation, is not in the region of mere external pursuits; for those ambitions and those daily longings and hourly occupation that make up the sum-total of human life, are as a moiety compared to what the mind and soul demand. We know, for instance, that mankind, the average of mankind, seek that which they imagine will give them the most happiness. Now, in reference to material pleasures and pursuits: you are aware there are certain laws of health, cleanliness, comfort, that if not followed bring invariably physical suffering; and the most exalted condition of society is that which promotes the comfort and wellbeing of its members. You cannot feed the soul with a starving body; you cannot teach people morality while they are perishing in the streets of hunger; you cannot by any possibility uplift the average level of humanity in a moral sense while their bodies are sinking for food and perishing with cold. Give to humanity an average physical comfort,—of food, of clothing, of cleanliness,—and you so shall prepare a temple in which the spirit has commenced to become pure. That which belongs to the more intellectual process of elevating mankind is not sufficient. You may give them food, clothing, shelter, but there is still something that must be supplemented—a knowledge of the laws whereby they may ever retain food, clothing, shelter, and health. The external foundation is then laid.

The spirit cannot contend against these pressing wants and needs that weigh down the body, benumb the intellect, oppress the faculties, and lead the masses to a fictitious excitement, vice, and ruin. Make mankind happy in physical possession, make them sufficiently well-fed and clothed, give them that process of teaching and instruction that shall lead them to care for their bodies, and you pave the way to that great moral epoch called by visionists the millennium; unseen the stepping-stone is laid to the elevation and perfection of the human race.

"Blessed are the pure in heart." How hard is the striving to reach and contemplate so elevated a theme, or even to be aware of the existence of the heart or soul, while the body is cramped and dwarfed and maimed with physical suffering! "Blessed are the pure in heart." Philosophers, poets, those who aspire to the great knowledge that shall overcome the misery of mankind and uplift the soul from its thraldom and materialism, would always do well to remember that the soul, tethered to time and sense, must needs compound with the difficulties of the body. Of what avail is it, if you are in a prison, that someone shall cry out through the key-hole, "Look to the sun, how it shines; and the stars, are they not bright, and the world, is it not beautiful?" Burst the bonds first that enthrall humanity, then ask them to see the sunlight. "Whoso shall reconcile man's spiritual nature with the conditions of his material existence," says Emerson, "will be the greatest benefactor of mankind."

Whoso shall teach mankind those laws that best accord with his advancement physically, intellectually, and spiritually, he shall indeed be the successor of the great Teacher himself. Little by little the generations work out great thoughts, and the world is led to wonder and astonishment at some new problem that has been solved, or some new discovery made that releases man from the thraldom of labour. Little by little stars are added to the solar system by the might of man's invention and discovery. Little by little science spreads out her broad wings over the firmament and down into the earth delves, that man may know her treasures; but the world still groans under the great agony of its spirit, crying out for that light and that power that shall search and find the secret of its miseries. This enlightened age, this supreme *self-existent* and *self-taught* era, this epoch in which external sense struggles for the supremacy, and man's spiritual nature is made subservient to the stern dictates and arbitrament of reason. This period, wherein all philosophy and art combine to search the hidden recesses of nature, and find whereof all treasures are made, witnesses also human suffering, human despair, degradation, and thraldom that must be overcome, or the world, like a blind and ignorant bat, flies fast in the face of its own destruction. The *ignis fatuus* of the nineteenth century is intellect. Cold, glittering, soulless, starving the spirit while it maintains the mind, and leaving one-half, two-thirds, or three-fourths of humanity behind that do not even find out the name of the new star or discover the new element in scientific life. That intellect that starves the soul also reacts upon the body of

man; and just in proportion as this coldness and lack of sympathy are cultivated, we do not denounce it, but merely say at the expense of the spirit, "So will man be separated from his kindred, and will the world, and each soul in the world, strive in vain to find out the hidden mystery of human elevation." There is but one theory: there is but one element; there is but one property that can actually, unqualifiedly, absolutely reach all classes. Christ himself taught it; he lived it; he extended its influence and its convictions wherever he went; it was his merit and his joy that he embodied it:—the spiritual gift of the divine and perfect love of his kind. Whoso separates himself from his fellow beings by any arbitrary laws of time and sense, saying, "Thou art there and I am here," in that degree fetters his own soul. Whoso does not love a criminal in his cell, the outcast in the street, the child of poverty and wrong, as he loves his own soul, has not attained the spirit of that Christ whom the world follows to-day. The great lack in your teaching and instructions is this, that you suppose the spiritual nature to be impossible of culture; that you are to rely not upon knowledge, but faith alone; not upon works, but upon words; not upon cultivation and exposition of spiritual things, but upon the guide that has led you, without reference to your own thoughts and feelings. Christ, the man, taught not only belief and faith, not only knowledge, but the foundation of knowledge—the actual existence of these properties and powers within the human spirit. He assumes more than this, that in searching for spiritual life and in the communion with the Divine Mind, you shall so search your own hearts that you shall not only seem to your fellow-men to be upright, honest, just, true, but that you shall be so absolutely, that the eye of the spirit may search the depths of your soul and find there no concealment, no deception.

Whoso is thus transparent to the eye of the spirit, whoso can thus, so far as his or her knowledge extends, say in communing with the Father, "I bring myself before Thee with all my faults, all my shortcomings, that Thou mayest see and judge," he and she are better fitted thereby for the knowledge of and communion with those laws that belong expressly to the spiritual nature of man. But chiefly in the world such words as purity, and goodness, and love, and truth, and hope, and faith, have had only symbolical meanings, like the ancient gods and goddesses of mythology, supposed to represent some divine beatitude, yet never within the grasp or possession of mankind. They have held a place like some picture upon the wall, or some grandeur, and furnished with no actual possession or property in the human spirit. Heretofore all spiritual laws with which you were exalted, showing your communion with the Divine Mind and his angels, and the benevolent spirit of Christ, have been supposed to be some outside influence whereby you are to be brought to those conditions of purity, love, and virtue, without, however, a knowledge of your own spirit. The way up the steep of spiritual progression, the pathway to the temple of the soul, wherein your spirits sit enthroned, and the eye of God is upon you there, is by effort, by earnest endeavour, by constant prayer, by seeking, searching, striving for the knowledge of those spiritual things.

But to most persons probably this promise of Christ, that the pure in heart shall see God, has no significance. We say it with all respect and deference to those who believe implicitly in these words. It either means to them an impossibility, or it means in the future state of existence, in some solemn and uplifted condition after death, the soul shall actually gaze on the presence of the Infinite. But all who have held exalted communion—all those whom inspiration has touched, all who in the secret and quiet of their own communings with God—all such persons know that he means that state which may be experienced hourly, daily, which may extend over the period of earthly life and stretch far out into the future.

One of the questions that is most frequently asked spirits when they communicate through earthly mediums is, "Have you seen God?" They invariably answer, "Not with the external eye; but we see Him everywhere." This sight of God comes to the soul that is conscious of its own sincere searchings for truth; comes to all who are conscious of an uplifting, an elevation of the spirit—a searching for the light within; comes to all who, at any hour of any day, in silent self-scrutiny, seek to find out their relation to the Infinite Being, who search for spiritual knowledge and spiritual light; it comes in hours of lonely communion and secret prayer; it comes, or should come, when you seek for converse and communion with the spirits of the departed; it comes to all who like and earnestly strive, with self-culture and self-examination, to be near the Teacher who has taught in his life the lesson of purity.

But how far is this removed from that world, that surface that to-day presents itself for the examination of the philosopher, of the man who would seek to benefit mankind, or that presents itself for the inspection of the *spiritual world*! It is true that the world is as wise, as good, as pure as the conditions of life, the sufferings of society, and the sins and crimes that are inflicted will permit it to be. But this is not the world that Christ promised or sought to create, nor is this the society that in those days when spiritual life and spiritual culture abound shall be best presented; is not the world that shall exist before the eye of faith. That faith alone can come from the cultivation of every faculty of the spiritual nature of man, those powers that have been dormant—we mean those faculties that have been withheld from investigation and scrutiny—we mean that part of mankind that has been ignored, or, if not ignored, at least has not been needed in the schools and culture of the world.

Suppose, now, an instance. You shall lift a fallen man or woman, and you say to him or her, "Be pure." The knowledge

that they have is of no part of spiritual nature. They know simply a physical need; they know simply they have physical bodies; they know simply those debasing qualities that have held them bound. "O," you say, "this being is utterly fallen; we cannot possibly work reformation here;" and hence the world has divided itself into classes, and criminals, outcasts, unfortunates sap the foundations of society, and this is covered with the glittering appearance the world presents to-day. But if you say, "My friend, you have another nature; there is something beyond body, something higher than the senses, something superior to your own mere physical nature. It will conduce to your happiness; so much the more will your soul and mind enjoy that existence than this, that you would forsake the one for the other if you knew." Will a hungry man take food? Will he that is cold seek the warm fireside? Will he come in if you ask him? So will every soul—if you present this side of human nature—come and partake of the fruits of the spirit; not at first, but after many times; after importuning them often. If you assure them that that is the way to gain happiness, they will forsake the outer mind and learn to prize the inner.

It is not alone among those that are exiled from society that this law applies. It is not alone among those that are distinguished from their fellow-beings by the ban of outlawry; but each one of you applying this law to your daily life will find, whereas you now feed the body and intellect, so shall you find as much pleasure in cultivating the soul with its fine thoughts, that the body becomes less and less important, only preserving the needful and requisite attentions that belong to comfort. So will the mind and spirit, accustomed to feed upon the husks of outward life, rush eagerly to the grain and bread of spiritual existence.

Consider to-day the time is past mostly in that which pertains to your bodies, elevating temples, rearing structures, adornments, and daily feastings, while only an hour a day, or a day in the week is given to the observance of those forms that belong to spiritual worship. But instead of this, we say to you, with the consciousness of spiritual scrutiny, that you are each one starving the better part of your nature—unwittingly, perhaps, without thought or knowledge—and that there is a superior man or woman within you that longs to express itself, that seeks some avenue whereby it may manifest itself: another you, hidden by this outward covering, by this material mask, these forms and contrivances. If you possessed a more resplendent being—a being endowed with the gifts of prophecy, a spirit of higher communion, greater range of knowledge, vast vision, with inspiration, would you not eagerly, nay, longingly strive to find it out? Supposing you were told that in an apartment of your own dwelling there was a bright and beauteous angel hidden from your sight, imprisoned there for long years; an angel endowed with the attributes of the Divine Mind, in whom virtue and faith and love excelled; a being of such transcendent worth, formed of lightness, purity, and truth, adorned with such rare grace and such excellence, that but to gaze upon that angel would be life and light and salvation—you would burst the barrier—break all walls that separated you from the sight and vision of that rare and splendid being. The apartment in which the angel is concealed is your body. The walls that divide you from this rare and beautiful person are the walls of your own external tastes. Sometimes it is the intellect, prejudice, fear, ambition, or whatever perverts your sense. Within and imprisoned there, as though the iron key of Nemesis had turned upon it, this angel awaits an opportunity of expression and development, waits with longing and with weariness, waits ever and only asks that it may come forth and adorn and beautify your lives—waits, that in the hour of persistent faith and hope and courage, the nature which so divides and separates you from the real expression of the perfect good shall be past.

This angel is your own souls; that part of you endowed with life and breath, with immortality from the Infinite; that part of your being that, if you will allow it growth, and expression, and culture, and room in the world, will so blossom in your ways that the lilies of the field, the waving corn, and the stars of the firmament shall not be so bright; nay, the very Deity, the very spirit of Christ, expresses what you might be. His life and prophecy are teaching much to humanity. They beacon to you; they reach out to you from this waste of time and this history that intervenes; and when you ask yourselves this question, "Why is it that we may not be that which we aspire to?" we answer, you may.

The work of thought that is in the world is sufficient for the world's disenthralment, that which divides you from the spirit of God and Christ, and loving angels and beings fraught with messages of love and peace is not their wish; they are already here, only that the mist of will, and the darkness of time and of sense, veils and separates you from the sight of your own loving ones, from the sight of one another, from the sight of your own souls; and waiting there like a spirit entombed in the sepulchre, your own thoughts are waiting, your own spirit is waiting for the Master-hand that shall unlock and allow it to go free—free in the light of truth, of perfect faith, and hope, and love, and knowledge. With this knowledge shall come the glad tidings—not that the world is to be suddenly made pure by the visitation of any supernatural power, but that every heart and mind and soul is seeking and working out within itself that purity that shall finally, in the aggregate, make the world blossom as the rose, and make the waste of time, so dreary to many a weary heart, no longer a waste but a blossoming garden, wherein God's fruit—the love of truth and purity and virtue—shall no longer await the golden harvest-time.

"Blessed are the pure in heart, for they shall see God." Behold, with the eye of faith we already see mankind uplifted from their

vain ambitions and the thraldom of their senses; we see them, not pursuing mere personal ends and aims, with only the love of their fellow-beings, with only the thought to do good and act uprightly. They travel up the steeps of time, linked hand in hand by the golden cord of love that binds them to the Infinite. It makes them aware of that voiceless Presence, that unseen Face, that Holy Voice, that ever-living Soul that to each and every one shall be revealed by the eye of your own spirit.

After the singing of another hymn, Mrs. Tappan brought the exercises of the evening to a close by improvising the following poem:—

#### GROWTH TO PURITY.

As from the dark and slimy pool  
The water-lily greets the light,  
And one by one its leaves unfold  
In golden meshes of delight;  
As up from earth the butterfly  
With rich sun-kindled wings doth spring,  
Feeding upon honey-dew, the while  
For evermore its burnished wing  
With new delight the summer air doth try;  
As does the bird from out the nest,  
Cleaving in twain the shell that bound  
Its wings, its fetters break, and soar  
Far from the darkness of the ground;  
So doth the soul of man, when taught  
By faith and hope and purest love,  
Up from the lowly marsh of time  
Supreme and pure in gladness move;  
So doth the spirit leap and burn,  
Bursting the bonds of time and sense  
With its full fruition yearn  
Towards its higher recompense;  
So do the wings of faith and prayer  
Break through the dense, dark shell of time,  
And mount upon the spirit rare  
Towards the light. Supreme—sublime.  
No chain so dark ye may not burst  
It with the thought of love,  
No place so lowly and so dark  
But God doth evermore still prove  
His presence and His power to move.

#### MY GHOST EXPERIENCES.

BY WILLIAM VOLCKMAN.

PART I.—(Continued from page 39.)

In the first portion of my experiences, I concentrated attention upon the fighting and struggling achievements of Mr. Cook's family Ghost, as bearing very directly upon the Ghost or no Ghost dispute; and upon the dependent charge of "condition" breaking preferred against me.

Having been invited expressly to see a *bona fide* Spirit, and assuming, for argument sake, that I was under promise not to touch such Spirit when it appeared, I maintain that the appearance of the medium in place of a Ghost was a breach of conditions as against me—a breach of promise releasing me from all allegiance to conditions contemplating a Spirit and a Spirit only. If I had been asked to see "a figure," or only "an appearance of what purported to be a spirit" (as "Katie" is now designated by the Ghost party), and if I had been enjoined not to touch such "figure," or "purporting appearance," then my fellow sitters would have had something like a substantial complaint. But the very use by them of terms so dubious is a justification of my procedure, and in some sort a compliment to that observation which I patiently made for forty minutes, *without* violating the conditions alleged to have been imposed, and for which I have had no credit in their Report.

The charge against me is not so much that I "broke the conditions," but that I dared to think and act for myself, and refused to accept a foregone conclusion in face of evidence, to my mind, so damaging to the ghost theory.

Not one of the Ghost party has since had the courage to come forward and assert "Katie" as an unmistakable spirit—not one has ventured to assert his or her possession of evidence potent to neutralise the test I deemed it my duty to apply, or sufficient to prove beyond question that the "Katie" of this seance was a Ghost and *not* the medium.

Not only has Mr. Luxmoore publicly stated, in my hearing, the *valuelessness* of knotting and sealing as a test for sceptics, not only has he attempted (as the reader knows) to treat the "struggle" as hypothetical, but he may afterwards be found treating the "Ghost" in the same supposititious and contradictory manner:—

"Some imagine," he says, "that if 'Katie' is a spirit\* she should not have required assistance to get out of the grasp of anyone taking hold of her, but they forget that, even if a spirit, she is clothed in a natural form, and subject to what I term, for want of a better word, the inconveniences of materialisation."

And this too is put forward in dis-regard of the report statement that

"'Katie' instantly extricated herself," and therefore, it would seem, was superfluously assisted.

Amongst the doubters themselves the Ghost partisans demur to my scepticism. Objecting to my attack upon an alleged Ghost as a breaking of conditions, they themselves broke the conditions in a most ruthless manner, introducing into the seance a confusion of

\* The italics in this quotation are mine.—W. V.

which single handed I was incapable, and never for a moment contemplated.

Notwithstanding their own doubting mood they have well-nigh denied to me the right of hearing and vindication, and have committed themselves to statements so far shown to be beneath criticism, and which I am further prepared to show, in their every line, contain not the ghost of an argument in favour of their pet spirit theories and ghostly conditions.

Not content with the published attacks upon me, Mr. Harrison—in the true spirit of persecution—seeks to exclude me in future from opportunities of investigation through other mediums (*Vide Spiritualist*, Jan. 10th); thus endorsing the fashion which, it would appear, pertains in regard to Miss Cook's circle,—where to trustingly expect a spirit (as a matter of course) is implied by the conditions imposed, while to express a doubt is to incur exclusion and to be deprived of the means of conversion.

"Get the learned writer to set down our *excommunication*!"\*

Following out his self-assumed character of special pleader for the Ghost Mr. Harrison has been at pains to inform the public as follows:

"Mr. Volkman personally is well aware of the materiality of the forms and hands built up by spirits; he has shaken the powerful muscular hand of 'John King' at Mr. Williams's seance."

I have not authorised Mr. Harrison, or anyone else, to state what I am, or am not, "well aware of." I reserve my experiences to be stated by myself in my own way, and in my own time. None the less I am free to confess, for the comfort of Mr. Harrison, that I have seen the "John King manifestations" and have a personal knowledge of Mr. Williams the medium (who has given seances in my house);—and I can also state from such observation and knowledge that I found no important points of resemblance whatever between the alleged "John King" and Mr. Williams,—and this I state simply as a matter of fact, and without adventuring any theoretic solution. Whatever, then, this "John King" experience may import, it operates as a justification rather than otherwise for grasping ghosts which are identical with their alleged "mediums."

So far I have dealt with the matter simply as a charge against myself, and here I am willing to let the subject remain. Had publicity not been sought to my prejudice, I should probably have contented myself with the information the seance had afforded me. Should further attacks induce me to return to the subject, I have a considerable reserve upon which to draw for a second instalment of my "Ghost" experiences.

I could say something as to the feeble jokes of the ghost in conversation, and its uncommunicativeness in regard to its spirit home. I could depict the Ghost as a vocalist, and its downward growth as the seance proceeds. I could show that the foggiest night for many a year is no "inconvenience of materialisation" to a well-regulated spirit,—although to my "materialisation" it proved most inconvenient; for to reach the haunted house in time I had to grope my way on foot, for an hour and a half, through four miles of the densest fog it has ever been my misfortune to endure,—hence "my uneasy looks" and "abrupt remarks" which elicited from Mr. Harrison some such natural "comment" as "how tired" I looked, and upon which he has ingeniously founded a theory of "premeditation,"—forgetting that the "conditions" were not favourable to that cheerful and easy demeanour which henceforth I hope will be my 'usual manner' in Ghost society. I could say not a little as to the angry threats of assault and the illegal detention to which I was subjected by two of the Ghost champions,—but which of course were no "outrage." I could detail two other seances of Miss Cook's at which I was present some months ago—but said to be very inferior ones by the family. I could allude to the many complaints of annoyance inflicted upon my unwilling ear by Mr. and Mrs. Cook, to whom and to the columns of the *Spiritualist* I am indebted for all I knew to the prejudice of the "Ghost manifestation." I could state that I perpetually represented to Mr. Cook, in answer to these complaints, that I could in no way suffer myself to take up a partisan position in regard to Spiritualism, which I was examining as an independent, unfettered investigator. I could assert without fear of effective contradiction that not only is Mr. Luxmoore, with all his experience, ignorant of "Ghostly conditions" but the "Ghost" itself misapprehends and falsifies its assumed "conditions of manifestation,"—does not know a harmonious from an inharmonious circle, and draws power indifferently from the one as well as the other. I could show that Miss Cook, if not a professional medium, is none the less a paid one,† and that in my offer to that young lady of a piece of jewellery I was but following a "kindly" fashion indulged in by many another visitor, as Mr. Cook had several times previously informed me. I could say something about my invitation as a standing promise for nine months,—a promise most reluctantly fulfilled; and I could state that such invitation followed, at last, quickly upon my present—came, be it understood, direct from the Ghost itself (as Mr. Cook also informed me)—and was politely unencumbered by any conditions. I could recount certain public statements of Mr. Luxmoore's in reference to knotting and sealing, showing the unreliability of such tests in the presence of distrust or scepticism, owing to the perverse action of bad or offended spirits under those circumstances,—albeit these statements do not appear in the printed report of his speech.

I could depict, with some force, how many of the foregoing considerations came back upon me in the presence of the pitiful

spectacle "purporting" to be a veritable Ghost visitation, and how naturally such considerations must have affected the mind and conduct of any truth-seeking investigator.

I could state how for five years I have been examining many phases of the phenomena alleged to be spiritual, dating my first practical acquaintance with the subject from my appointment to the investigating committee of the London Dialectical Society. I could prove that during the whole of this period my conduct towards mediums has been of the most considerate character, and entitles me to the utmost confidence and fairness;—and I could show that all this was well known to many of the "Ghost" party, notwithstanding their polite designation of me and attempt to ignore my identity.

Speaking from memory, I think I could show that Mr. Luxmoore has not done his candour justice when, in relation to this alleged "outrage" he refers readers

"To the severe test Miss Cook has submitted to, even to being tied down by the hair of her head, as recorded in the *Spiritualist*."

Had he given chapter and verse for this test, it would have been found, I think, that the "Ghost" did not walk on that occasion, but only showed its face through an aperture in the cabinet,—a "manifestation" of decidedly inferior importance and therefore not to be named in this connection.

All this, and much more of similar purport, could I show were I anxious to take up a vindictive position. This however is no desire of mine, and therefore I confine myself simply to the rebuttal of public attacks, which have forced me to a public statement in self-defence.

Mr. Harrison, in anticipation of my present statement, says that I "can do her (Miss Cook) no more harm" than I have done already. It is far from my wish to do any one "harm" in relation to my investigation of the phenomena alleged to be spiritual. In my experience genuine mediums and genuine manifestations are not easily harmed in the long-run, and are amenable to a variety of tests,—tests checking and endorsing each other in many ways.

Had the "Ghost" of this seance been genuine it had everything to gain and nothing to lose by my impromptu test,—and under such testing would have given some more trenchant proofs of its spiritual origin than were forthcoming in its panic, or have since been asserted in its behalf. And let me add that if Spiritualism involves anything of worth, and if it really relies for acceptance upon the genuineness of its alleged phenomena, then "harm" will be done indeed, so long as the "true" cannot be dissociated from the "false." Phenomena of any kind must first be put on a basis beyond suspicion before the theories, principles, or laws they are supposed to illustrate can be so much as approached,—and to this end investigators have contributed, and will again contribute, by giving effect to their scepticism.

In conclusion I would advert to the four principal theories held by Spiritualists in regard to this "Ghost":—

- 1st. "That the Ghost is a veritable spirit some 300 years old,—as an entity, totally independent of the medium."
- 2nd. "That the Ghost manifestation is merely a theatrical exhibition on the part of the medium."
- 3rd. "That the Ghost is the 'double' of the medium,—whatever that may imply":—(notwithstanding, I suppose, its claims to antiquity).
- 4th. "That the 'manifestation' under review is the medium in a *trance state*, controlled by one or more spirits, and who are powerful to get the unconscious medium out of her dress, tapes, and seals,—to invest her, for the time being, with white spirit-made drapery—and to redress, tape, and seal her after her retirement into the cabinet at the close of the seance."

None of these theories originate with me, but I mention them in order to assert that they are one and all provable or disprovable by several tests other than those of knotting and sealing.

The fact that four such theories are concurrently held by Spiritualists, is proof that the alleged manifestation has not yet been subjected by the "Ghost's" friends to conclusive and reliable tests,—otherwise such wide differences of opinion could not possibly prevail.

In reference to the 3rd and 4th theories in particular, I would remark that obviously they can only be held by admitting the agency of LYING, IMPOSTOR SPIRITS, and if refuge is to be sought for the "Ghost" in the one or the other of these conjectures I do not see how its case is mended.

"ALAS, POOR GHOST!"

#### THE DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

##### FOURTH ANNUAL LECTURE.

The Dalston Association have lost none of their prestige by seizing the opportunity of enlisting one of the best lecturers in the field to serve at their annual meeting. Mrs. Tappan, on Tuesday evening, occupied that position at the Luxembourg Hall, Dalston, J. C. Luxmoore, Esq., in the chair. The place was comfortably filled, and a little after eight o'clock the chairman introduced the speaker by a short speech, remarking also that the council had arranged with Mrs. Tappan that her spirit-guides should choose the subject. After the invocation, pathetic as usual, the subject given was, "A few suggestions concerning the methods and purposes of investigating Spiritualism."

The speaker began by quoting several authors, showing that those who make up their mind on a subject before investigating proved themselves tools; and that there occurred a time in all human investigation when judgment must be suspended till further testimony could be added. As far as the masses and the especial dictates of science went, there had as

\* Ourage on the point admitted.

† Miss Cook is known to have been secured from public mediumship through the intervention of a wealthy Spiritualist.

yet been no decision as to the truth or falsity of Spiritualism. Outside of Spiritualism there was no clear evidences of future existence, except those predicated upon revealed religion. Others were dependent for their belief on those who taught them.

There were three distinctive phases of spiritual manifestation, and since Spiritualism was in the world, since many believed in it, and since evidence offered a challenge to investigation, it behoved everyone to investigate. It concerned the deepest interests of mankind. People should prove to themselves that their friends still live, and there were three methods by which the human mind received that knowledge. Firstly, through the physical senses, and to this was referable all the physical manifestations that took place in Spiritualism. Intelligent messages from the spirits could not be so-called "psychic force," for that merely in its unintelligence would be a dangerous, irresponsible power playing tricks amongst us and our furniture. There were only two sources of human intelligence, embodied and disembodied, and the grand truths of Spiritualism were too often neglected to attend to minor questions on distant shores. Another method of communication was the spirit's inspiring utterance. The third mode was through the intelligence existing within ourselves—intuition. This was the highest source of human knowledge. This lifted man above mere materialism and intellectualism and gave him a sense of his own immortality. Intuition guided people to seek the good, and led them to reject error.

The objector to physical manifestations asked why spirits should come to us in the absurd way of knocking chairs and tables about, but the spirits did so in order to reach the low and crude plane of our material existence, and those who objected to this form generally paid a very emphatic and undesirable compliment to their own condition. In olden times people who sought high communion with the angels were wont to fast; but most people could not deny themselves many of the cruder elements that kept them too materialised. Many were addicted to overgratification of the material senses. But the question had been answered that our loved ones communicate with us. There was an unutterable longing that burst the bonds of sense, and they were but seeking for and awaiting our recognition. Who, then, could be careless as to the truth of the subject? Every human resident here had a guardian spirit, and each could pliantly encourage an upward guidance instead of a downward course. We might often be influenced by spirits not yet highly developed, but our place it was to influence them for good. Spiritualism, therefore, was not a danger but a remedy, as it gave knowledge on matters spiritual, and prevented giving way to evil spirits.

Souls even lingered near the earth to obtain the pardon of those who might still be vindictive against them, so desirous were those spirits to arrive at terms of peace and love with all. To forgive all was the watchword of Spiritualism, and unforgiveness debarred the soul from the highest good.

Thus much for the ethics of Spiritualism, and all who looked upon the human spirit as something more than the mere effervescence of material chemicals would feel that there was a life beyond, and that there we should live and love, improve, and gain knowledge and strength. We build our temples as we laid the foundations, and in the Summer-land we should again meet our beloved ones, and we should rejoice in our Father's love bounding over all, and we should be ever uplifted in his eternal arms.

Mrs. Tappan concluded with the following poem:—

#### THE GARDEN OF GOD.

What seed shall we sow? In the garden of God  
Layeth earth, bare and dreary and brown.  
Is there room for the beautiful lilies to blow?  
Is there room for the flowers of Hope there to grow?  
Earth is old with her hoary renown,  
And is blind 'mid her many grey years,  
While man is embeded in tears.  
  
What seed shall we sow? For the nations are drunk  
With their power and strength, and are sunk  
In their darkness, eternal and wan,  
Ambition grows mad, growth blind with dull care,  
The world looketh on, unmazmed, unaware  
That Time's river flows rapidly on.  
  
What seed shall we sow? Now the spring-time is here,  
And the buds will have need of the rain:  
Full soon both the summer and harvest appear;  
The world withers in want and in pain.  
The angel of Death hovers o'er all the land,  
And with graves is the earth strewn below.  
Say, what shall we sow for the desolate band  
That but wait for the lilies to blow?  
  
Lo, out of the depths of their magical pace,  
The angels of Hope and of Love,  
With a smile of delight on each shining face,  
Adorned and illumined with God's perfect grace,  
Whom Death cannot blight nor remove.  
They possess the rare seeds of that wonderful clime,  
Where blossoms of beauty arise so sublime,  
And where all amid radiance move.  
  
They sow Life and Hope, and they sow Faith and Love,  
All the seeds of God's presence and power.  
The loved, whom the angel of death did remove,  
Ye shall gather in some lovely bower,  
When spring-time shall gladden your souls with a sight  
Of the beautiful angels that live far above,  
In a rapturous region of perfect delight  
They sow seeds for the Harvest of Love.

*The Brighton Gazette* reports a highly successful seance with Mr. Herne during one of his recent visits to Brighton. The musical box was wound up by the spirits as they carried it through the air, and a great variety of physical manifestation occurred. Some of Mr. Herne's seances were failures, which fact seemed to cause considerable satisfaction, as it showed that the phenomena were entirely beyond his power to command.

#### SPIRITUALISM AT PLYMOUTH.

The interest created by Mr. Burns's late visit to Plymouth and Devonport has not yet subsided. On the Sunday following the sermons in St. James's Hall, it is said a crowd gathered about the door in expectation of other meetings. The newspaper war continues. The reverend opponent has lectured, and his performance is thus criticised in a letter addressed to the editor of the *Plymouth Independent*:—

"SIR.—The Rev. H. Marriott's lecture on Spiritualism on Tuesday evening was a disappointment to myself and many others. When Mr. Burns lectured on the same subject Mr. Marriott was present, and said that he had studied the matter for ten years, and that he was 'prepared to expose the whole thing as an imposture.' How did he succeed on Tuesday evening? The advertisement of that lecture in the papers and on the walls would naturally lead any one to expect 'manifestations,' and an exposition of those manifestations in such wise as to show that they were falsely attributed to the spiritual agency of deceased persons. This would have required a scientific handling of the subject such as Mr. Burns gave, and such an address was, in all fairness, not only have been expected, but should have been demanded by the audience, especially those who had heard Mr. Burns. A more gross failure between the lecture as advertised and given I never listened to. I could not help concluding, despite my desire to be charitable, that it was a complete piece of imposition to have announced in large type as the great feature of the lecture 'manifestations' which were altogether absent, and absent upon an explanation which no one could regard as honest or satisfactory. Having put forth such an announcement, and drawn together an audience to both see the 'manifestations' and hear the evidence of their exposure, Mr. Marriott was bound in honour to have kept faith with the bill and with the audience. He did neither. The lecture itself was a mass of heterogeneous materials without coherence, materials indicative of thorough incompetence to handle the subject. In place of a refutation of Mr. Burns's theory, it was a complete confirmation of that theory in its most essential aspect—viz., that the manifestations are real, and that they are attributable to a spiritual agency and intelligence. Analysis of the lecture to show its unfitness as a reply to, and exposure of, spiritualistic manifestations is not required. Mr. Marriott's denial that in those manifestations spirits of some kind, having power and intelligence, are present, was eaten up by his own assertions and quotations to the contrary. Mr. Marriott *versus* Mr. Marriott might be taken as the character of the whole lecture. For proof that the source of those manifestations is from the devil, we had the most vague and unsupported assertion. This was really the great point and purpose to have pursued and made good by the address. It is in this particular that I and so many more need instruction. We were there to receive it, but we were grievously disappointed. The lecture was a most miserable failure. It was like Balaam's essay to curse Israel. The prophet tried his hand, but instead of cursing, he altogether blessed. Just so Mr. Marriott; instead of exposing the manifestations as not from a spiritual source, he confirmed them. Instead of showing their source to be from the devil, he left us as much in the dark, or more so, than ever. But did he not read a statement made by one spirit that he was the devil and anti-Christ? Yes; and he believed that. Why did he believe this statement, and reject the former one by the same spirit, that in the flesh he had been a personal friend of the enquirer? A little better or honest acquaintance with psychology might teach Mr. Marriott, to know and admit that spirits of the departed can and do often appear and if they so appear in our midst, there is nothing unreasonable in the supposition that they may be permitted through this means communication with survivors, both truthful and beneficial. This would be known. From whence, and why, do the spirits visit us? We are directed to 'try the spirits,' to 'prove all things,' to 'hold fast that which is good.' In this laudable, and perhaps most valuable enquiry, Mr. Marriott did not assist us; he did not encourage us. Instead of 'manifestations' of any sort, with an effective exposition and exposure, we had none save those of incompetence. We would recommend to Mr. Marriott a little further study of this subject, that he may finish his education; and that when next he ventures to collect an audience for the purpose of hearing an address, he may have sufficient ability and integrity to keep faith with his announcement.—I am, Sir, yours respectfully,  
E. M. Wood."

"Plymouth.

#### MATERIALISED SPIRIT-FORMS.

Having read the particulars respecting the grasping of the spirit-forms at Mr. Cook's by Mr. Volkman in the *Medium* and the *Spiritualist*, I feel bound (if you will allow me) to say a few words that may be useful to the great body of "outsiders," who look upon all the so-called spiritual phenomena to be nothing but imposture, and a delusion from beginning to end. The circumstance alluded to above seems to be received by many, even by Spiritualists, as conclusive that the "imposture" has been detected, and that the "form" was Miss Cook. This is the issue, and I wish to show the fallacy of drawing such a conclusion from the premises. None of the party assembled that evening, and further, possibly none of the hundreds of people who have seen "Katie King," would pretend to assert that Mr. Volkman did not grasp a solid, material, and (what appeared to be) human body. But here comes the question—Was that Miss Cook herself (who must in that case have left her cabinet), or was the form what it is alleged to be, a materialised spirit?

As I had the pleasure of attending Miss Cook's seance when in London, about three months ago, I witnessed the phenomena under the same circumstances as on the occasion in question. And I have no hesitation in affirming that the alleged "Katie King" is not the bodily form of Miss Cook, and that for the following reasons:—

1st.—The figure was at least three or four inches taller than Miss Cook, with larger arms, hands, and feet. I noticed very particularly that the fingers were unnaturally long for the size of the hand; the feet also were unusually large for the proportionate symmetry of the lower limbs.

2nd.—The hair was light brown, and hung straight down the back, while Miss Cook's hair is black, and worn in long curls, and very profuse. I am quite confident there was no room for the disposal of

such a quantity of hair as Miss Cook has, and the use of false hair under the slight encircling head-dress which adorned the head of "Katie."

3rd.—The form of "Katie King" was not human flesh and blood, although it presented a similar appearance. As I was touched by the spirit several times, and had the opportunity of closely examining the hands and feet, I noticed a peculiarity in the composition of the form. There was a looseness and a flexibility about the joints, but not the firmness of the ordinary human body and limbs.

4th.—The white garment enveloping the figure was arranged in such a manner as to negative the idea that an ordinary female dress was underneath it, as I am quite confident there was nothing else than the white garment covering the body of the form, as a good part of the neck was exposed, as well as the arms and feet. Miss Cook, as I saw when she entered and came out of the cabinet, had a black silk dress on, which fitted close to her neck, with ordinary stockings and light elastic boots on her feet, also with tight-fitting sleeves down to the wrists.

The above statement from an unprejudiced witness I trust will dispose of the fallacy of supposing Miss Cook and "Katie King" to be one and the same being. As to the rectitude or otherwise of the method of conducting these seances, there may possibly be a variety of opinions, but my experience and observation cause me to think the proper and wise course to adopt in all seances is to adhere strictly to the conditions imposed by the spirits themselves. They have their own work to perform, and they are the best judges of the method and course to adopt for the end in view, and a little patience will be required, till proofs still more conclusive than any that have as yet been furnished will be forthcoming. To anticipate this, by unwisely interfering with their action, will only result in disappointment to all concerned.

I differ from many who suppose that the seeing the medium and the spirit-form at the same time is the crucial test. To the sceptic and those who are in a negative state of mind, it would merely confirm them in the idea that two persons instead of one were practising a fraud. As to Spiritualists, these physical phenomena should be something more than mere wonders. Wonderful as they in truth are, they are intended for a far higher purpose than a mere display of spirit-power. The ultimate purpose is to lead mankind to higher and more interior knowledge of what the human spirit or soul is. As this is obtained, we shall be better able to appreciate the splendid and noble faculties with which we are endowed, and the glorious destiny which awaits us, as the various stages and states of our after life shall be unfolded and developed. The interior perception of spiritual and heavenly truths is true wisdom, and the carrying out of these into life is the true order of our creation.

*Higher Broughton, Manchester,*

WILLIAM OXLEY.

January 14, 1874.

#### SEANCES WITH MR. EGERTON.

To the Editor.—Sir.—I beg to transmit to you a brief account of two seances, held under strict test conditions, self-imposed by the medium, Mr. Egerton: a precaution unnecessary, as all present were Spiritualists, the medium also being above suspicion, and not "without honour" in his native town. But not to waste time with a preface, on the first occasion—the 6th inst.—the circle being formed in the usual way, "Jack Todd"—the assumed name of the spirit—seemed to delay his appearance, and the medium began to express his fears that he would not be able to manifest, owing to the amount of mediumistic power at the table; however, by-and-bye he evidenced his presence by gentle taps, and desired the singing to commence. Two hymns were sung with good taste, which were succeeded by a quiet conversation, in which the medium joined; and just in the midst of it, and when least expected, "Jack" bawled out with a stentorian voice, "Halloo!" Some of those who had not heard the direct spirit-voice actually leaped up with surprise. He gave affirmative and negative answers in a lower tone, and at the last said "close" very clear and distinct.

Our next meeting was on Wednesday evening last, and, unlike the former occasion, "Jack" promptly desired a change in the sitters, and then spelled out "cabinet." Mr. Egerton obeyed the mandate, and was soon securely tied by the spirits to the chair, the rope passing right over his thighs under the chair, his arms being brought over the back and very tightly tied. We all examined it, and we did not envy him his position, as it appeared rather uncomfortable. We resumed our places in circle, and in a few minutes "Jack" appeared with his light, which he seemed to be managing in order to exhibit his bust to the best possible advantage, even sending the light along the wall a short distance from the cabinet. His face looked full and round, with black beard and moustaches—no whiskers—the head being bald, his eyes seeming to be intently fixed on the light. His dress on the breast was white, with black stripes down it about two inches apart. When he disappeared, we were called in to untie the medium, but this we found rather a difficult matter, as it took two of the circle about ten minutes to untie him. We returned to the table, and "Jack" sang out "all right;" he was asked to join in singing the Doxology, which he did with a musical bass voice, and when the last note died away, called out "Good night."

And now, Sir, having detailed as minutely as possible the seances with Mr. Egerton, I beg leave to state, in conclusion, my reasons for having a visit from him. We have an excellent circle, chiefly mediums of one description or another, and our spirit-friends have given us some astounding phenomena, such as lights, carrying individuals in the room, lifting tables without contact, knocking on floor, tables, and doors, and, more surprising still, a person fifteen stone weight sit on a round table while the top revolved, although it was made firm to the pillar by four screw sails, the three feet at the base of the pillar remaining motionless on the floor. In my estimation, we have made good progress, but we have not yet been able to obtain the materialised form; and as I know spirits, like mortals, are imitative, I am impressed with the idea that they may learn the process of materialisation by seeing it done. I would recommend other circles to try a similar experiment.—Yours respectfully,

G. BROWN, J.P.

*Liverpool, 4, Devonshire Place, January 19, 1874.*

**Mr. FRANCIS EGERTON'S PORTRAIT.**—The publication of this portrait and memoir is unavoidably deferred on account of the block having cracked while it lay by during the artist's indisposition. Another engraving is in preparation, and will be given on our first page as soon as it is ready.

#### THE "SPIRITS IN PRISON."

To the Editor.—Dear Sir,—In your issue of the MANNUX, December 26th, 1873, you have two inquirers for information, one on the "Spirits in Prison," the other on "Jesus as a Non-Writer." I have always thought that the MANNUX was not open to "religious subjects," applying the term as "modernised;" it affords me pleasure to see that such is not the case. Whilst I deprecate "sectarian controversy," with your permission I will give an opinion on the "Spirits in Prison." In Col. i. 18, we read that Christ is "the first-born from the dead." By this I understand that no one rose from the dead finally, or went to heaven before him, as to the body "he took upon him," and even that would be changed, as "flesh and blood cannot enter into that kingdom." Peter says, "For David is not ascended into the heavens," Acts ii. 34. Then where was he? He tells the people his sepulchre was there, and he quotes a Psalm, xvi. 10, where our Translators make David speak of his soul as being "in hell" (or Hades); but a better translation has it "unseen world," which I think is more likely.

I believe it was that "unseen world" where Christ "went to preach to the Spirits in Prison," "who had been disobedient" to the light of conscience which they had, such as those "in the days of Noah," and from whence "he led captivity captive," Eph. vi. 8, or, in a better version, "a multitude of captives captive," thus proving himself "the captain (or leader) of our salvation," and "the first-born from the dead." I question the statement "that numbers of those who perished (in the Deluge) are still in the bed of the Atlantic Ocean," &c. I do not think Jesus left any behind him. That there are many now, who have since died, I do not doubt; neither do I question Mr. Gardner's clairvoyant.

S. H.

#### "JESUS AS A NON-WRITER."

Jesus "left no writings." The only instance on record that he did write is John viii. 6-8, but there is not a word of what he "wrote." He taught "rules of life," to wit, "A new commandment give I unto you, that ye love one another. As ye would that men should do unto you, do you even so unto them," &c. These I call "rules of life."

"Baptismal ceremony" was first submitted to by him, Mat. iii. 13-17, then commanded by him, Mat. xxviii. 19, and then a further command as to "teaching" his commands, v. 20; see also John iv. 1-2. He left "no creed" except Mark xvi. 15, &c. "He that believeth," &c. He left encouragement to meet "together" as a Church if you like, Mat. xviii. 20; see also Philemon 2. He enjoined, instituted, or commanded the "Sacrament" or "Lord's Supper," Mat. xxvi. 26, &c., but no "church organisations," except one which he refers to, Mat. xviii. 15, &c., as existing or to be in existence. The Apostles give many lessons by precept and practice, Acts ii. 42, &c.; but these are not the sayings and doings of Jesus, except in the case of Paul, who distinctly says, 1 Cor. xi. 23, "I received of the Lord," &c. This certainly is equivalent to a command, if Paul is to be believed. Will any of your readers oblige me with the meaning of Col. i. 15, (Christ) the first born of every "creature," or, as rendered by some, "all creation?"

S. H.

#### A WORD IN SEASON.

To the Editor.—Sir.—I should like to draw attention to what I consider a want (to say the least) of "good breeding" on the part of visitors to the Sunday-evening services of the Psychological Society held in this town. Now, Sir, I am not a Spiritualist, but have for some time past attended the said services, and many a time has the blush of shame mantled my cheeks at the conduct of some of the visitors, who, I am sure, do not come to see whether any good can be found, or to hear what Spiritualists say in defence of their "ism," but merely out of curiosity, expecting, I suppose, to see something startling. Often has the chairman appealed to the audience not to disturb the meeting by retiring before the service was over, but all in vain; some who, from their outward appearance, would be taken for "gentlemen," destroy the harmony of the meeting by leaving the room in the midst of the discourse. Now, Sir, such conduct is disgraceful, mean, and shabby. If one of the members went to church or chapel I would expect him to respect the congregation by remaining till the close of the service; therefore, I would appeal to all who, like myself, attend the services to gain some information about "Spiritualism" to follow out the doctrine of "the Great Master" whom we all profess to love,—"Do unto others as ye would others do unto you."—Yours obediently,

SIR JOSE SAMOY.

*Liverpool, 20th January, 1874.*

[We most heartily endorse the above remarks. The same evil has annoyed us in London. A little more power of government on the part of the conductors of services would help to mend the matter.—E. M.]

In Massaker of the 1st instant contains an interesting article on the departure of a spirit from the earth-sphere. Passed away at the age of twenty-four; the spirit experienced considerable difficulty in getting disengaged from the tenacious body, and the naked and untrammelled soul was at once seized with a consciousness, awfully emphatic, of the faults committed in the body, and deeply felt shame because its constant companion, guilt, sat so heavily on the soul that the superambient spirits traversing the high ethereal, were the source of a sad sorrow on account of the great difference between them and this unhappy spirit. The beauties existing around, instead of giving delight, generated pain, for conscience is the hell or heaven of the human soul.—In the same paper there is a column devoted to the expedition of Captain Cook, from the memoirs of Dr. Ferguson. During an evening party, just before Cook was about to sail, Lady Stoller, under spirit-influence, predicted to a nicely the particulars of his voyage and the success attending it. All turned out as she predicted, proving Lady Stoller's clairvoyance to be of the first degree.

**MESMERISM.**—Miss Godfrey, 161, Haffpstead Road, who has been before the world about a quarter of a century as a curative mesmerist, is now in better power than ever. Her clairvoyant diagnoses of disease are declared to be first class, and recently she has made some very gratifying cures by mesmerism. We can heartily recommend her to those who require assistance of that kind. Her terms are moderate.

## INVISIBLE INFLUENCES.

I have often been surprised at the practical ignorance shown by Spiritualists and non-Spiritualists at seances—the complete ignoring of the action of the mesmeric heat ever shedding with more or less vigour from each member of the seance, and acting with more or less power on the medium, and the phenomena therefrom. Mesmerine and the astonishing and changeable facts it produces seem to have been lost sight of in the higher and more astounding incidents of spirit-power—a power cramped and warped by the gross ignorance I have just referred to.

The mesmeric heat energetically radiating from some persons will be better understood by watching the breath exhaled on a wintry day in an omnibus or railway carriage. From some persons it comes out with vigour and shoots out several feet, and streams on to the face and dress of the opposite sitter; and that breath comes laden with the onion, the brandy, the tobacco fumes of the exhaler. From others it comes more gently, and does not extend so far, yet a sensible effect is produced. In summer-time the same effects are ever being produced, but the chilly atmosphere not existing, the passage of the breath is not seen, but often felt; creating in us a desire to shift our position, so as to avoid the disagreeable influence. With that influence there is carried on every atom of breath or mesmeric heat, the yet more subtle properties of mental action. Man sheds his thoughts and inclinations from the body, as he does the onion and tobacco, etherealised and voided by the breath, and also by the thousands of pores in the human body.

Human sympathies and repulsions in ordinary life are created by the facts narrated. Some persons are more sensitive than others to the reception of these influences; and the more sensitive they are, the more adapted they are to fulfil the duties of mediumship. Arising from these facts we see how the spirit in the flesh, full of energy, unconsciously pours his breath and heat towards a medium at a circle or seance; and the utterances of the medium, traits of themselves, are the impress of that leading energetic mind at the seance; locally more powerful than the disembodied human spirit endeavouring to act on and through the medium. Under such an influence the medium is as subject to sensations as the quicksilver is in the glass tube called a barometer, when the to us unfeeling atmospheric pressure influences that quicksilver, so that the educated can read off the future for hours and days before we ordinary mortals can feel the pressure; but if you put a local pressure on either the quicksilver or on the emanations from the magnet, while the local influence lasts, the laws appear to be in abeyance, so far as those individualised instruments are concerned. Spirit-teachings ought, therefore, only to be received under unexceptional conditions. "Honour amongst thieves" has passed into a saying. Honour amongst honourable men ought and must exist in all matters connected with seances; and the man who presumes on the power of a superfine broad-cloth coat, which may have helped him to get access to a seance, to play the dishonourable, mental or physical, mars his own character for the future, and may cause physical illness of no ordinary kind to the medium.

While pure diamonds exist, while pure gold exists, we all know or believe that paste diamonds exist, and so do bad half-sovereigns. Some minds are so rotten, that they plan and contrive to deceive so as to successfully cheat those who have seen the true; occasionally they may succeed, but the undefinable something in the one and the other, quickly exposes the cheat. There have been, and are, and will be cheats, calling themselves mediums for spirit-power phenomena. Common sense, common watchfulness, the non-acceptance of conditions which would or might allow cheater, would speedily send such away from the good and the true. Much as we may deny the fact, there exist devils out of the flesh and devils in the flesh; and the mannerism of action, by which we keep those in the flesh more than arm's length from us in ordinary life, is the method we must adopt to keep those out of the flesh, from us and our surroundings.

That those evils—(d)evils—out of the flesh have a leader we may call the devil, I no more doubt, than I do that Napoleon Bonaparte was a leader—was the one mind that governed and guided the thousands of French soldiers to do things that were a disgrace to humanity; the memory of which lived in Germany during the late war.

Emmore Park, S.E.

J. ENMORE JONES.

## JOHN STUART MILL ON RELIGION.

Speaking of his father's opinions, John Stuart Mill writes thus in his "Autobiography":—

"As it was, his aversion to religion, in the sense usually attached to the term, was of the same kind with that of Lucretius; he regarded it with the feelings due not to a mere mental delusion, but to a great moral evil. He looked upon it as the greatest enemy to morality: first, by setting up fictitious excellences, belief in creeds, devotional feelings, and ceremonies, not connected with the good of human-kind, and causing these to be accepted as substitutes for genuine virtues; but, above all, by radically vitiating the standard of morals; making it consist in doing the will of a being, on whom it lavishes, indeed, all the phrases of adulation, but whom, in sober truth, it depicts as eminently hateful. . . . Think (he used to say) of a being who would make a hell—who would create the human race with the infallible fore-knowledge, and therefore the intention, that the great majority of them were to be consigned to horrible and everlasting torment. The time, I believe, is drawing near when this dreadful conception of an object of worship will be no longer identified with Christianity; and when all persons, with any sense of moral good and evil, will look upon it with the same indignation with which my father regarded it." . . .

Further on he writes:—

"Until the last few days of my father's life there was no apparent abatement of intellectual vigour; his interest in all things and persons that had interested him through life was undiminished, nor did the approach of death cause the smallest wavering (as in so strong and firm a mind it was impossible that it should) in his convictions on the subject of religion."

Another extract from the "Autobiography":—

"On religion, in particular, the time appears to me to have come, when it is the duty of all who, being qualified in point of knowledge, have, on mature consideration, satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at least, if they are among those whose station or reputation gives their

opinion a chance of being attended to. Such an avowal would put an end at once and for ever to the vulgar prejudice, that what is called, very improperly, disbelief, is connected with any bad qualities either of mind or heart."

## PUBLICATION OF MRS. TAPPAN'S ORATIONS.

During the week, the proposals made in last *MEDIUM* and repeated in this number have arrested considerable attention. A large number of specimens of Mrs. Tappan's orations in separate form have been applied for, and no doubt a large subscription-list will be the result. This we urge our friends to set about at once, that the work may be begun. The first orations printed in this new issue will be those delivered at St. George's Hall—"Spiritualism as a Science and as a Religion," and "What Great Teacher has had the greatest effect upon Society, and Why?" For each of these we require fifty subscribers for 100 copies each. There need be no difficulty in getting these, if the good people who want to see Spiritualism prosper will work. It is only by persistent labour that society can be informed on this subject, and the plan proposed for the publication of these discourses is an excellent method of giving willing hands work to do. Mr. Collier will take 100 copies on behalf of the Midland Spiritual Institute, and we recommend our Birmingham friends to send their orders to him. Mr. Blinkhorn will also take 100 copies for Walsall. We hear of numbers of persons in private life being interested in Spiritualism. Mrs. Tappan's works are the very thing to lead them on, and we hope means will be taken everywhere to give them a good spread amongst those who would be disposed to receive them favourably.

## MRS. DICKINSON'S SEANCE.

To the Editor.—Dear Sir,—Having attended several of Mrs. Julia B. Dickinson's social meetings at the Spiritual Institution, and being very pleased with her clairvoyant and clairaudient powers, I determined at the first opportunity to again visit that lady; so hearing that Mrs. Dickinson intended (under the advice of her spirit-guides) holding weekly seances at her residence, I went on Thursday night last, and I assure you I was most unexpectedly and agreeably surprised by holding a conversation, through Mrs. Dickinson, with my mother, now in the spirit-world. She controlled for some time, and gave me her name and also the name of one of my spirit-guides: also spoke to me about some business affairs, and other matters I cannot speak of here. She spoke to me in almost the same voice she left this world with, viz., a weak low voice, and troubled with a cough (Mrs. Dickinson was distressed with the cough during the remainder of the sitting). Now, Mrs. Dickinson did not know under what conditions my mother left earth-life, and I consider it one of the most wonderful tests I ever had.—Yours truly,

London, January 19th, 1874.

H. BILLING.

## A SONG.

The lark was singing his song on high—  
Sang so full of melody;  
No other creature seemed near but I,  
Listening to his minstrelsy:  
And thus he seemed to say, to say:  
O come, sweet love, away, away.  
Sweet love, sweet love, O come, O come;  
With me, my love, is thy home, thy home.  
  
Higher and higher he soared and sang—  
Sang in joy's inebriety,  
Till far and near the blue vault rang—  
Rang with his song glad and free;  
And thus he seemed to sing, to sing:  
O stretch, my love, thy wing, thy wing;  
My love, my love, O rise with me,  
Our home is in infinity.

At a seance on Monday night at the Midland Spiritual Institute, through Mr. Evans's mediumship, a quantity of sweets and a large cocoanut were thrown on to the table.

AS "EXPLOSION" OR SCREWIE DOGMA.—To the Editor.—It is the constant cry of the "scientific" gentlemen who deride us Spiritualists that we have no particle of that accuracy in our experiments and results which they exhibit, and which renders the results of their experiments so irrefragably certain, that they can stand as illustrations of fixed laws. In the *Times* of the 19th January there is a long paragraph epitomising a lecture on Sound, delivered by Professor Tyndall at the Royal Institution on the 13th inst. In this account the following passages occur:—"Professor Tyndall said he had heard fog was destructive of sound, and that clear weather was the best vehicle of transmission, and yet with such a transparent atmosphere within a short range no sound was heard. It had been believed by generations of scientific men that a clear atmosphere was best for the transmission of sound, but his faith in what he had previously learnt was entirely destroyed, and slowly and utterly gave way. By the law of conservation it ought to be found that sounds would be thrown back by reflection, but instead of that they were greatly augmented. In conclusion the Professor exhibited and explained the peculiarities of a revolving disc, which could make a sound that was best described as an explosion, and which the lecturer said would be a great boon to the mariner. Far from the opacity of the atmosphere being detrimental to the transmission of sound, the late fogs proved to the contrary, the air appearing then to be full of sound, and after their dispersion the sound was only one-fourth in intensity." It appears from the above that for generations of scientific men the scientific world, founding their conclusions of course on the most unimpeachable and accurate of experiments, have given forth the dogmatic result that thick atmosphere stops the transmission of sound, and that clear atmosphere favours it, and any time during these generations it would have been deemed an ignorant heresy to deny it. What are we poor benighted Spiritualists to think when the monarch of the scientific world comes and tells us that former experiments and results are all wrong? Are we, therefore, to bow down to scientific accuracy and certainty as they are asserted at this present time? I think the crawling on the ground to gain "scientific" aid is all a mistake.—Yours obediently, READER.

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " 4d.
Three " 5d. " 17s. 4d.

Four copies and upwards, in one wrapper, post free, 1s. 4d. each per week, or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C. Cartice and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeechy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

#### SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced Investigators.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 23, 1874.

#### THE GRASPING A SPIRIT QUESTION.

In this number Mr. Volkman concludes his evidence and remarks thereon, a letter appears from a correspondent, and we hope we have done with the matter. Our position has been entirely neutral. As a newspaper the MEDIUM was called upon to inform its readers of the facts respecting that which had become a public event, more particularly as only one side of the affair had been heard. In permitting the other side to speak we do not take either side. We have allowed Mr. Volkman to appear in his own colours without praise or blame. We feel disposed to treat both Miss Cook and Mr. Volkman as fairly and impartially as we did before the seance in question. That malicious outlawry of those who differ from us, or it may be injure us, is a form of barbarism unworthy of "My Kalulu," and we have been the victim of it so often from professed Spiritualists that we are happy in being able to set a better example. Even in this affair we have been unblushingly traduced in certain quarters, a visitant from which told us that we allowed Mr. Volkman to be heard because we had a prejudice against Miss Cook. All who know us will treat such a mischievous statement with scorn. As we have repeatedly stated, we are as confident of Miss Cook's mediumship as of any other medium in existence, as our columns have repeatedly testified. We have seen the manifestation of "Katy" twice through Miss Cook's mediumship, once at Mrs. Holmes's, when Serjeant Cox was present, and once, with the same medium, at the Spiritual Institution. We were well satisfied with the results. We ask that a single line be pointed out in the MEDIUM to indicate any prejudice on our part against Miss Cook; and there are a number of Spiritualists in the country who have applied to us privately as to our opinion of Miss Cook, and they may publish our reply if they please. If there is to be scandal and back-biting in this matter let it go back on its originators.

We have received two letters criticising Mr. Volkman, impeaching his "honour," and making other comments. Without prejudging the matter in any way it may be observed that there is also a demand made upon the "honour" of the exhibitors, spiritual and physical. It is not at all a settled question whether the object grasped were what it purported to be. Our judicial pleaders seem to have overlooked this, and arrived at an opinion quite independent of evidence. If the figure were not the veritable "Katy" then Mr. Volkman was absolved from all engagements. Could we not suggest a higher code of morals for the spirit-circle than this extorted declaration of conduct "pon my honour." It indicates an unworthy suspicion to demand it, and an intolerable jurisdiction on the part of one person over the acts and conscience of another. There is a higher tribunal than the word of honour or even sense of honour before which human conduct cannot do otherwise than lead to the establishment of the truth and the reign of right.

As we have before remarked, it is a pity that intellect instead of passion does not rule in such investigations. We do not feel justified in censuring Miss Cook in this case—indeed, our object in noticing it at all is not upon personal grounds, but to defend the principle of investigation upon which the discovery of truth depends. There are many things in mediumship that are obscure, and they never can be settled till free investigation is permitted unmarrred by the dark shadow of the "great unpaid." The public mediums who put themselves into the hands of their visitors unreservedly are, with a few exceptions, well treated, and there is no mistake as to the nature of the manifestations obtained in their presence.

To our readers we have a word in conclusion. The cause cannot be damaged by the free discussion of all that takes place in connection therewith. A white-washed Spiritualism won't wear. The

truth is sufficiently strong to withstand all assailants, and contest only emboldens it. That the truth may be revealed in all its aspects, all other considerations must give way, even the pecuniary interests of the MEDIUM, if such a course were necessary.

#### VISITS TO COUNTRY FRIENDS.

Being now at liberty from Sunday meetings in London, I desire to devote some of my Sundays to honorary visits to country societies. Many applications have been set aside because of duties near home, and I have been frequently urged to clear myself from all encumbrances which would prevent my friends having the benefit of my services on the platform occasionally. To this call I am now happily able to accede, and shall be glad to receive letters from those who can get up meetings for me. I desire to speak once or twice in public on Sunday, and where practicable, attend a district conference in the afternoon. I wish to restrict my efforts to central places and where I can be of most general use. I do not desire to be a burden to those who receive me, but aid struggling Spiritualists, knowing well what it is to pull against wind and tide.

J. BURNS.

#### MRS. TAPPAN AT "EYRE ARMS."

We said the other day that when Mrs. Tappan would be about to leave us, Spiritualists would find that her services might have been rendered of great use to Spiritualism. We retract those words with apologies, and *per contra* announce with delight that the London Spiritualists are beginning to wake up to a due sense of their position as the promoters of the greatest truth of the age in the largest city of the world. In addition to the arrangements being made at Camden Town we have been officially informed that the Marylebone Association intend inviting Mrs. Tappan to address a public meeting at the "Eyre Arms," St. John's Wood. No doubt this intention will find many seconders, who are invited to correspond with Mr. White, 4, Gray-street, Manchester-square, W.

#### MRS. TAPPAN AT CAMDEN TOWN.

Many of our readers will be pleased to hear that a course of three lectures on week-day evenings are to be delivered by Mrs. Tappan in the neighbourhood of Camden Town early next month. For this purpose Milton Hall has been engaged, and it is expected Mrs. Tappan's first lecture will be on the evening of the 10th February, to be followed on the two following Tuesday evenings, the 17th and the 24th. The suggestion that Mrs. Tappan should be enabled to deliver her highly important and enlightening message in various parts of the metropolis has been so often made to us, that we feel certain many in the Camden Town district will hail with delight the intimation conveyed in this announcement. The arrangements are being undertaken by a gentleman who will spare no pains in rendering the course a complete success. At the same time he will gratefully accept the kindness of Mrs. Tappan's numerous friends and admirers in the locality. Further particulars are promised next week. Meanwhile, good may be done by securing as much co-operation as possible. Gentlemen who will aid in the formation of a fund, or give their influence towards the sale of tickets, are invited to communicate with J. W. H., care of Mr. James Burns, 15 Southampton Row, W.C.

Mrs. OLIVE has offered to give a seance for the benefit of the Spiritual Institution.

BIRMINGHAM.—Subject of Mr. Collier's discourse next Sunday: "Revivals and Special Prayer Meetings."

SPIRITUALISM AMONGST THE SECULARISTS.—We have been informed that Dr. Sexton will lecture at the New Hall of Science, Old Street, St. Luke's, on Sunday, February 22nd, on Spiritualism, the subject being as follows:—"The Theories invented by non-Spiritualists to account for Spiritual Phenomena, unsatisfactory."

MARYLEBONE ASSOCIATION.—On Wednesday evening the weekly meeting at the Hall of Progress, 90, Church Street, Edgware Road, will be addressed by Mr. Charles Hunt. Subject: "Spiritualism: its Teachings. The people that walked in darkness have seen a great light." To commence at 8 o'clock. Admission free.

ST. JON'S ASSOCIATION, GOSWELL HALL.—On Sunday evening Mr. J. Burns, of the Spiritual Institution, will occupy the platform at 80, Goswell Road. Subject: "Spiritual Manifestations explained by the known laws of Nature." To commence at 7 o'clock. Admission free. On Sunday last the President deeply interested a good audience with a review of Mr. Crooke's paper.

On Wednesday evening Mr. Burns inaugurated a series of weekly meetings at Mr. Cogman's Institution, 15, St. Peter's-road, Mile-end, by reading a paper on the Science of Spiritualism. A prolonged conversation ensued. On Wednesday evening next Mr. W. H. Child, of Deal, and others will give experiences of tests. To commence at 8 o'clock.

THE "SPIRITUALISTS' ALMANACK."—This little work has suddenly become a universal favourite, and so it deserves to be, for it is a very complete repertory of information, argument, and literature. The plan of adapting it to special societies by printing the prospectus on the wrapper is being taken advantage of quite extensively. Not only societies, but some mediums have their announcements printed on the wrapper, which will prove a cheap and permanent advertisement, as their patrons will gladly purchase the almanacks. Some of our friends also have their business announcements printed on copies for circulation in their neighbourhood. The alteration of the wrapper costs 2s. 6d., on any quantity, large or small. The almanacks themselves cost 6s. per 100. Send three half-penny stamps for a specimen, and make an effort to have a few hundreds circulated in your district with the seances or society's arrangements printed thereon.

## HYMN 48, "SPIRITUAL LYRE."

MELCOMBE. L. M. S. WEBBE.

O Thou, to whom in an-cientime, The lyre of Hebrew bards were strung  
Whom kings a-dored in songs sublime, And prophets praised with glowing tongue!

- 2 Not now on Zion's height alone  
Thy favoured worshipper may dwell;  
Nor where, at sultry noon, thy son  
Sat weary by the patriarch's well.
- 3 From every place below the skies,  
The grateful song, the fervent prayer—  
The incense of the heart—may rise  
To heaven and find acceptance there.
- 4 To thee shall age with snowy hair,  
And strength and beauty bend the knee,  
And childhood lisp, with reverent air,  
Its praises and its prayers to thee.

## HYMN 70, "SPIRITUAL LYRE."

777.

OLD LITANY, 13th Century.

RATISBON.

Wel-come, an-gels, pure and bright, Chil-dren of the liv-ing light,  
Wel-come to our home on earth, Chil-dren of the glo-rious birth.

- 2 Welcome, messengers of God,  
Teaching not of anger's rod;  
Love for all earth's weary throngs,  
Is the burthen of your songs.
- 3 Come ye from the realms of light,  
Where the day knows not the night,  
Where the gems of love alone  
Are around your spirits thrown.
- 4 Oh we joy to feel you near,  
Spirits of the loved and dear;  
Chains of love around us twine;  
Gems of beauty all divine.
- 5 Joyously we greet you here,  
Children of a brighter sphere;  
Guide our feet to realms of love,  
To the courts of joy above.

## HYMN 84, "SPIRITUAL LYRE."

8787. From "MODERN HARP," by permission.

CHESTER.

Part in peace! is day be-fore us? Praise his name for life and light;  
Are the sha-dows length'ning o'er us? Bless his care who guards the night.

- 2 Part in peace! with deep thanksgiving,  
Rendering as we homeward tread,  
Gracious service to the living,  
Tranquil mem'ry to the dead.
- 3 Part in peace! such are the praises  
God, our Maker, loveth best;  
Such the worship that upraises  
Human hearts to heavenly rest.

Mrs. J. W. JACKSON delivers her first lecture at the Spiritual Institution this evening, at 8 o'clock. Admission 1s.

A STATEMENT of moneys received towards balance due on Sunday meetings will be given next week. Also subscriptions to the Spiritual Institution.

## MRS. CORA L. V. TAPPAN'S SUNDAY EVENING

## DISCOURSES.—NEW COURSE.

## COMMITTEE:

Dr. GULLY, M.D., Chairman.

N. F. DAWE, Esq., Portman Chambers, Portman Square, W.

J. T. HOSKINS, Esq., 5, Connaught Square, W.

T. H. NOYES, JUN., Esq., United University Club, Suffolk Street, Pall Mall, S.W.

Mr. THOMAS SLATER, 136, Euston Road, N.W.

Mrs. HONYWOOD, 52, Warwick Square, S.W., Treasurer.

WEBSTER GLYNES, Esq., 4, Gray's Inn Square, W.C., Hon. Secretary.

At an influential meeting recently held, the above-mentioned persons were appointed a working committee, with power to add to their number, for inaugurating a further course of twelve discourses by Mrs. Tappan, on Sunday evenings.

The lectures commenced on the 18th January, and they will be continued up to the 5th April next. Doors open at 6.15 p.m., to commence at 7.

It is estimated that the expense of holding the course will be £144, or £12 a night.

Of this amount it is expected that £50 only will be obtained from the admission of the general public.

The balance of £94 must therefore be procured from other sources.

The committee look for liberal donations from the friends of the movement, and to the proceeds of the sale of a limited number of tickets for reserved seats, as the means of providing this sum.

They make an earnest appeal for support, and trust to receive a hearty response, as they feel sure that it would be a matter of great regret if these beautiful addresses should have to be discontinued for want of proper support.

Transferable tickets to admit one person to a reserved seat for the whole series will be sold at 5s., 12s., and 24s. the set. Seats, however, cannot be reserved after the commencement of the service. Sets of tickets for the course can be obtained of the Treasurer, or the Hon. Secretary, on forwarding Post-office Order; by whom donations will be thankfully received; or of Mr. Burns, publisher, 15, Southampton-row, Holborn, who will give every information. Single tickets 6d., 1s., and 2s. each. Admission to the Body of the Hall free.

## A VISIT TO BIRMINGHAM.

We left Euston Station on Saturday evening a few minutes after five o'clock, and in a little more than three hours' time were safely put down at our destination, the Midland Spiritual Institute, 58, Suffolk Street, Birmingham. The Institute occupies the premises formerly used by our friend Mr. Aaron Franklin for business purposes, so that it has been a spiritual "lighthouse" for some years. The ground-floor, fitted up as a shop, is used as a music warehouse, and one of the windows is filled with spiritual literature. Walking upstairs we found the honorary secretary, Mr. John Collier, sitting at his desk engaged in collecting the weekly revenue of the Institute from members, who kept continually dropping in. A cheerful fire burned in a comfortable and well-lighted room, capable of seating about fifty persons. The walls were adorned with specimens of mediumistic art, amongst which we observed several through the mediumship of Duguid, of Glasgow, and one a decidedly Turneresque sea piece through Charles Swan, the Aylesbury medium. On certain shelves were volumes used for lending to the members; and, let us observe here, there is ample space for the erection of more shelves, and the secretary and friends of the Institute will feel grateful to any Spiritualist who will send on spare volumes to enrich the library, which is at present composed chiefly of volumes supplied from the secretary's private collection, and a parcel obtained on loan from the Progressive Library, London. On the centre table lay specimens of current literature, and a stock for sale occupied a convenient sideboard. A pleasant party were engaged in conversation, discussing the prospects of the cause, the antics of the anti-spiritualists, whether the deputation from London would really arrive, and other matters of interest. The special edition of the "Spiritualists' Almanac," with the prospectus of the Institute on the wrapper, was received with eagerness, and a great portion of the edition was distributed during the following two days. We were proud to notice that during conversation the MEDIUM was constantly referred to as the authority to which the speakers continually had recourse, and the source whence they derived sufficient information on Spiritualism to keep their minds thoroughly primed with the subject. Dr. Sexton's "able" oration was the subject of frequent commendatory allusion, and pleasant anticipations were entertained of the reappearance of Mrs. Tappan's series.

Mr. Morse had only left the town a day or two before, and his visit constituted a major proportion of the matter under discussion. His visit was an unmixed success. The services and public seances were largely attended, and the thoughtful and instructive matter so eloquently delivered had enlisted the attention of the public very decidedly, and enhanced, in the estimation of many, the value of mediumship and intellectual spiritual communion. The press had devoted column after column to reporting the speeches and the questions answered by Mr. Morse's guides. Mr. Collier regretted that Mr. Morse's arrangements would only permit of his remaining for such a short time, as he left Birmingham with

weeks of work which might have been profitably accomplished, had his numerous appointments permitted it.

In due course we were shown over the premises. Adjoining the public room, to which we have already alluded, is a commodious seance-room, fitted up with a cabinet for experiments in physical mediumship. This seance-room is occupied on Wednesday evenings by Miss Baker, who holds a seance under the presidency of Mr. Hill. For a long time we have heard very favourable reports of this lady's mediumship, and we are pleased to hear that of late she seems disposed to give her services more unreservedly to the cause of Spiritualism. She is a trance-medium, has afforded numberless tests, and it was through her that the departure of Mr. Hawkes was announced on the evening of his death, she not being aware of the circumstance. Her mediumship has now developed into more of a literary and intellectual phase, and we hope she will soon be prepared to address public meetings in the district, for which service there will be, before long, great demand.

On Monday evenings a developing circle is held, under the presidency of Mr. Aaron Franklin, medium Mr. Evans, in whose presence articles have been brought repeatedly to the circle, as has been often reported in our columns. Friday evening is reserved for singing practice, Mr. John Collier conductor. The publication of hymns and music in the *Medium* delighted this harmonious group. On that evening the hymns were practised for the following Sunday, and with Mr. Collier's truly skilful and inspiring leadership, it is not to be wondered at that very gratifying progress has been made. On Tuesday and Thursday evenings the rooms are open for members to meet and read or converse, and the seance room may be used for special seances as occasion may require. The reading room is kept open every evening from 7 till 10 o'clock, when members have the privilege of using all the books in the library and periodical literature free of charge; but one penny per volume per week is charged to those who take books home with them for perusal. Saturday evening is more particularly devoted to business, the collecting of dues, and practical arrangements for securing order at the services on the Sunday.

Such is a mere outline of one week's work at the Midland Spiritual Institute; the result, be it remembered, of only three months' development. On Sunday the rule has been to hold one service in the evening at the Atheneum, conducted by Mr. John Collier. The advocacy of this gentleman has been such, however, as to force the fact of these services upon the public attention in a most certain manner. Taking up the "Birmingham Red Book," or local directory, we observed amongst the classified denominations "Spiritualists, Mr. John Collier, Lecturer," and in the "various denominations" a line is given devoted to recording the existence of "Spiritualists," and "Mr. John Collier" as their minister.

On Sunday week Mr. Morse addressed the first morning service which has been held at the Atheneum. On that occasion the attendance was small, which was also the case on Sunday morning last, when we delivered our first lecture for the Midland Spiritual Institute. The weather was very bad; it was the second time a Sunday-morning meeting had been tried, and perhaps the chief reason was the disinclination to turn out to a meeting on Sunday morning. Though we present the most unfavourable view of the case, we must observe that, taking all circumstances into account, the attendance was highly encouraging, also considering that a charge was made at the door for admission. We were very much gratified at observing that an earnest officer was at every post required to administer the meeting efficiently. There was no neglect, no vacant places, no misunderstandings; everything went on in harmonious order.

Mr. Collier presided, and conducted the service, and Mr. Hill accompanied the singing on the harmonium. Our attempt to deliver an address was received with evident pleasure by those who listened.

At three o'clock a district conference of the Spiritualists in Birmingham and neighbourhood was held at the Institute. The room was comfortably filled by representatives and friends. As it was the first time that such a conference had been attempted, there was some delicacy felt by representative Spiritualists as to who would be entitled to attend; and this sensitiveness rendered the number of places represented fewer than otherwise would have been. There was a sufficient attendance, however, to occupy the room in every part. The nature of the proceedings may be learned from the following report:—

#### ATHENEUM CONFERENCE.

The Conference was held in the reading-room of the Institute, and was well attended, notwithstanding the boisterous state of the weather. Resident Spiritualists had gathered in good numbers, and there were also representatives from Wolverhampton, London, Kings Norton, Walsall, Lye, Halesowen, several members being present from each place.

Mr. T. M. Simkiss, of Wolverhampton, was unanimously voted to the chair, and in commencing the proceedings he expressed himself gratified in seeing so large a number of friends present. They were, he said, to confer together, with a view of mutually helping each other in the great work of promoting Spiritualism throughout the districts of the midland counties. They had taken the opportunity of their friend, Mr. Burns, being down in Birmingham for the purpose of lecturing, of asking him to attend the Conference, and give them the benefit of his experience, and he, as they all knew, was conversant with all forms of organisation for the promotion of Spiritualism.

Mr. Burns, on rising, was received with applause. He said that one of the objects for which he had come to Birmingham was to speak, but at the Conference he should much prefer hearing others give their ideas of Spiritualism from their various standpoints. He was related to them as a local society in a peculiar way; he was not a Midland Counties Spiritualist, but was as willing to work with them and co-operate with them

as with Spiritualists in other districts. His object in Spiritualism was to see it flourish not in one locality more than another, but with each district working as an independent centre. There was an evil in too much centralisation; each district throughout the country should sustain itself on its own resources, meet its own expenses, and each individual carry out his own object independently and free from any central control. He did not wish to see any great centres doing the thinking and working of individuals; even if there were a centre man, he should be the servant of the cause. Of course there would always be men with a spiritual fitness for certain work, as an architect is chosen for drawing the plan of a building, or an appraiser for the purpose of valuing our goods, and these specially-fitted men should be sustained in their work. He would like to know how he could be of use to them in his peculiar capacity; all that he could do they might rely upon him for, in the interests of the movement. He was pleased to see that Spiritualism was making so firm a stand in Birmingham, and that it had a name and a home; there were organisations of a similar character in Bishop Auckland, Manchester, Liverpool, &c. That district Conference represented the most extended form of local organisation; there was not a large attendance, still the room was full, and such Conferences should be held in various localities throughout the midland district. Such meetings might be got together without trouble or expense, and so Spiritualism might be organised. No other organisation was necessary. The great difficulty they had to contend with in organisation was having too many officers—they had enough of that sort of thing in every-day life: there were doctors to physic their bodies, lawyers to prevent them from robbing one another, and persons to save their souls. It was right, however, to organise for mutual help and instruction, but not for any set of officers to do the work of Spiritualists for them; at present man lived to much by proxy already. He would ask them all to give their views as to the work in their several districts, and perhaps the chairman, as one of the oldest Spiritualists in the room, would favour them with a few remarks as to the town in which he resided.

Mr. Simkiss, of Wolverhampton, then said that he had but little to report of an extraordinary character as to any public movement in favour of Spiritualism; in fact publicly in Wolverhampton nothing was being done, although under the surface a good work was going on; many minds were developing, and large numbers were reading on the subject of Spiritualism. There were but few mediums in the town, but he was always glad to welcome any inquirers to his house, where they may investigate through the mediumship of his wife. He was pleased to know that in the Wolverhampton Free Library there were fifty or sixty standard works on Spiritualism; this fact alone was worth recording. They were going slowly but surely throughout the country. He was not nearly as anxious now as he was in the early years of the movement,—they were often too anxious for results; he was content to let the thing go on steadily; they must be willing to lay a good foundation, and not hurry the work they were building, the piers upon which the grand Temple of Spiritualism was to rest. Their work must be to get the broad idea of Spiritualism before the people, and no doubt the powers above would see that everything turned out all right in the end. He felt comfortable as to the future of the movement. He knew the cause was making headway. Ten years ago the folks thought he was mad, very mad, on the subject; now the verdict was the other way—it was fast becoming a respectable thing to be a Spiritualist.

Mr. Collier specially asked friends from a distance to speak, and he further suggested that local Spiritualists who were present should express their views as to the work going on in Birmingham, and whether they approved of his labours amongst them.

Mr. Blinkhorn, of Walsall, said the cause was progressing somewhat rapidly, and in his town it was already making a stir. There were no developed mediums, but many circles were being formed, the literature of Spiritualism was being read, and many evidences of progress might be seen. Mr. Morse had just visited Walsall, and delivered a trance oration before about 150 persons, many of whom were satisfied, while others, of course, were dissatisfied. The meeting was reported, and this has given rise to discussion. The great want they felt was money. They anticipate great things from Mr. Burns's lecture. They were willing to work with the Birmingham friends by engaging any who came to speak for the Midland Counties Association. He felt with Mr. Burns the difficulties connected with organisation; it had crippled Wesleyanism, and so with other sects which had been perverted from their primitive use and forms.

Mr. Welch said he was the editor of the oldest newspaper in Walsall. Referring to a prejudiced report of Mr. Morse's recent seance which had appeared in a Walsall paper, he said it was not the journal with which he was connected: for himself, he might say that he endeavoured to understand any question he ventured to write upon. Not being a declared Spiritualist and moving in circles outside Spiritualism, he found an undercurrent in favour of the subject. He would not dare to sneer at Spiritualism, seeing that so much could be said in its favour by persons of the highest integrity and intelligence. He had many experiences proving distinctly that there were large numbers who knew much about Spiritualism but dare not profess it—in fact, a man's usefulness would be largely crippled by a public avowal of Spiritualism in the present state of society. He was pleased to know that the committee of the Walsall Free Library had admitted the Dialectical Report, and they did so because it was a report of a scientific inquiry into a scientific subject. At the same time the committee rejected a book on ecclesiastical matters though it was presented by the vicar. The committee of the library in discussing this matter had shown by their remarks that many were looking into the subject. He would not have the friends of Spiritualism too hasty in the promulgation of their principles; time would work wonders for them, and truth would ultimately prevail.

Mr. Russell, from Walsall, mentioned the circumstances of his first introduction to Spiritualism, which was brought about by a perusal of *Hume's Nature*. Of course his friends soon thought he was walking in bad ways. He would caution persons who were investigating Spiritualism against promiscuous sittings, as such sittings very much retarded the development of phenomena. In almost every direction he found sittings being commenced, and physical mediums were much wanted to knock the arguments into the heads of prejudiced persons. He would suggest that a fund be raised for securing the services of a physical medium or two in the town.

Mr. Perks was happy to say that a circle was being formed in West Bromwich. In almost every district the fire was catching. His own circle was getting on prosperously.

Mr. Pearson, representing Lye and Hales Owen, said, coming, as he did, from a country district where people were supposed to know but little of anything, he was gratified in being able to report that Spiritualism was gaining ground. When he first set about investigating Spiritualism he attended some London meetings, and saw enough to convince him, as he thought, that the thing was all a delusion, but by perseverance and steady investigation he had come across that which had proved to him the genuineness of the spirit phenomena. In his district friends had got sufficient to satisfy most of them on this point. They had much to contend with, and the worst opponents were the religious people, who declared that Spiritualism, if it were true, must be from the devil. This did not matter much to the Spiritualists, and they were taking no heed of such opposition. There was a state of things growing up something like this: respectable people were becoming anxious to witness the phenomena, but they sought to do it on the sly; they wanted to keep their investigations quiet. He would suggest the formation of numerous private circles. The MEDIUM was being largely sold in his district, although very little public work has been done. In a short time they would, he thought, be ready for a public meeting.

Mr. Huskisson said that there was no regular circle at King's Norton, but whenever he went over a seance was arranged, and they had already obtained good manifestations.

Mr. Hill, as one of the Birmingham Association, said he was pleased to express his satisfaction at the work being accomplished by Mr. Collier; he was doing for Spiritualism in Birmingham what no other man had ever done and scarcely ever attempted. It was ten years since he first sat in circle, and he was thankful that there now seemed before them a most hopeful future. He trusted that the great work which Mr. Collier had commenced would be well sustained. He thought a Lyceum on Sunday mornings for the children would do good. Mr. Burns had referred to this in his morning lecture, and he begged to suggest the desirability of forming one.

Mr. Pearson, of Lye, asked what a Lyceum meant.

Mr. Burns briefly replied to this question. He said Lyceums were schools of instruction and development of the children's minds, but not for the purpose of cramming; he did not believe in cramming anybody, especially children. Lyceums dealt with facts—well-ascertained facts—but they did not endeavour to force upon the children any theories or dogmas. It would be as sensible for people to pare their nails and try to engrave the pieces on to the fingers of children, as force the thoughts and opinions of grown-up persons on the minds of children. The purpose of the Lyceum was to aid children to have ideas of their own, and by practice learn how to express them. A Lyceum gives an opportunity for developing the moral and physical natures of the children; they are taught gymnastics, love for each other, morals, science, art, and literature, and as the facts of Spiritualism are part of the knowledge of humanity, they must of course form part of the instruction. A Lyceum was a real republic, for it elected its own officers and leaders. It taught public business as no other institution could do—made the children workers and speakers. This last qualification was necessary in the conduct of public business, and if all the adults in that conference had been trained in a Lyceum, there would have been no difficulty for the various representatives in giving expression to their thoughts. How few adults knew how to use either their tongues or brains to advantage on intellectual or social questions! He should like to see a Lyceum started, and he should feel a pleasure in coming down again to Birmingham and delivering a lecture, with a view of explaining all the paraphernalia used in the Lyceum evolutions.

A friend said, with respect to the public work in Birmingham, he admired three things in Mr. Collier, namely, his plainness of speech, his straightforward character, and his great energy. Mr. Collier's mode of work pleased him much, and he hoped, indeed he felt sure, that Spiritualism would prosper in his hands.

Mr. Pearson, of Lye, said he thought a good deal might be done by visiting each other's circles; they were plodding on as well as they could, but it would give a help if friends who knew more about the subject would come amongst them.

Mr. Collier said that for his part he should be most happy to engage in the work of visiting the various districts in the interests of Spiritualism. He would either lecture for them or come with a few friends and talk over the subject with a view of making a stir in their several neighbourhoods. This was the kind of action that was needed for the promulgation of Spiritualism. There was not enough of friendly intercourse with each other. As brothers, they should be prepared to associate more readily. They would thus smooth many of the rough angles which existed, and bring about a better understanding. They often judged each other wrongly, for the reason that so little was really known of each other; therefore such visiting of a friendly character would be productive of much good to the cause. He trusted that Spiritualists in the various districts round would use him in this way, that his life might be made really useful to the furtherance of the movement. He would be glad to open up a regular correspondence with all representative Spiritualists, and aid them by any counsel or practical suggestions which may seem useful in their particular spheres of labour. This was a point, he thought, which should not be lost sight of, as much depended on associated effort in the great work before them.

Mr. Burns, in following up this idea, referred to the work being done in Bishop Auckland by the formation of centres of action. He said that Mr. Collier could do a great deal for them in the way of establishing circles of acquaintance, and giving them popular lectures on the subject. All this would tend to awaken public interest. He should be glad if they could look upon Mr. Collier as their district representative, and keep him well supplied with the facts of the district, which he in turn could supply in proper form to the MEDIUM, which was, in fact, their own paper. In conclusion, he begged to thank them all for the support which had been given to the MEDIUM. They had by this means done a vast amount of good for Spiritualism, and he cordially thanked all who had in any way assisted in making the MEDIUM what it is now, and giving it its present large circulation.

After a few words of congratulation from Mr. Allwood, of London, the chairman remarked that he hoped that many more conferences of a

similar description would be convened, and that the public movement so successfully inaugurated in Birmingham by Mr. Collier would be of a permanent character, and that Spiritualism would go on and prosper throughout the country.

Tea was then provided, and after bountifully supplying the inner man and engaging in conversation with the visitors, the friends adjourned to the Athenaeum for the.

#### EVENING LECTURE.

The evening meeting at the Athenaeum was a great success. The hall was crowded by a highly intelligent audience. The utmost attention prevailed till the very close of the meeting. There was no attempt to leave the hall before the service closed. No doubt this excellent conduct on the part of the public is due to the admirable discipline which has been instituted by Mr. Collier. From the commencement of his labours he has held the reins so tightly, and has been so decided in his remarks and actions, that he has by this time awed the malcontents into better behaviour. He is also heartily sustained by the friends of the movement, all of whom seem to have some post or other calculated to ensure the success of the meetings. There seems to be no lack of ticket-sellers, door-keepers, and stewards to show visitors their seats. Two little boys industriously and politely sold copies of the MEDIUM and almanacks to the audience, and nearly every visitor left with a specimen of spiritual literature.

The hymns with music, which have been published in the MEDIUM, are highly prized by the Birmingham Spiritualists. The back numbers, unsold, have been carefully kept to supply those Sundays on which no fresh music has been published in the MEDIUM. The beautiful singing of that audience inspired us with a strong determination to continue our musical selections weekly, and improve them as we have opportunity. Thanks to the kind co-operation of a few musical friends, this we hope to do in the future in a fashion which will encourage the practice of singing amongst Spiritualists. The audience at Birmingham is indeed a large choir, the parts of the tune being sustained with remarkable taste and harmony. We never imagined the grand effect of the Spiritual hymns, when sung, till we heard our Birmingham friends render them so enchantingly, during the service which was opened by a beautiful performance on the harmonium by Miss Mercier. During the singing the audience was accompanied by Mr. Hill. Mr. Collier conducted the service; and, between the first and second hymns, read an extract from Mr. Peebles's "Seers of the Ages." Mr. Collier is an accomplished elocutionist, and read with great effect; and we only regret that it was not our privilege to hear him deliver a lecture in his usual style.

Our discourse, like that of the morning one, was almost impromptu, and would be difficult to describe without a lengthened report. We were heartily pleased with the reception accorded to it, and the audience seemed to be equally satisfied.

We think the success which has been attained at Birmingham reflects the highest considerations upon Mr. Collier, and also upon the friends who so cordially sustain him. That audience would do credit to any church in the town; especially when it is remembered that payment was made at the door for admission, which is often found to be such a damper to the enthusiasm of some. Formerly admission was free, and the collections were not very liberal. On the last two Sundays there has been a charge, which has had no effect in diminishing the attendance, so that it is contemplated to make a charge every Sunday in future.

We were very much pleased to hear nothing but sympathetic and highly favourable accounts of Mr. Collier's stewardship. There was no grumbling, fault-finding, nor back-biting; not that every Spiritualist in Birmingham is in Mr. Collier's following, that he has taken no trouble to secure. His appeal has not been made to Spiritualists, but to the public. His message has not been to reiterate the ideas of any set of individuals, but to speak unreservedly what he felt to be the truth. All who care for free speech have flocked to his standard, and they can afford to allow all dissentients to follow their choice, since their hall is already crowded to overflowing.

The Midland Spiritual Institute, as a financial enterprise, cannot be said to be as yet entirely successful. Considerable expenses have been undertaken in fitting up the rooms and in establishing the meetings. To meet these expenses and recurring liabilities, more support is necessary than has been hitherto obtained, and we hope the more wealthy Spiritualists in the district will see fit to come forward and munificently sustain operations. The fact that Mr. Collier does not curry favour with popular opinion should be no reason why they do not support him. He is doing a work which speaks for itself, and the independent position which he has assumed is a better guarantee for his honesty than if he dragged at the skirts of every person from whom he might calculate to obtain assistance. Men should be sustained for the work they do, and not for the professions they make.

On Monday, accompanied by Mr. Collier, we visited, by the polite invitation of Mr. Sunderland, his photographic studio in Bull Street, and were much gratified by the beautiful display of photographic art which he is enabled to exhibit. In his gallery of celebrities he is anxious to include the friends of Spiritualism, the portraits of some of whom he is preparing to enlarge and finish as crayon pictures. Though the weather was not favourable for portraiture, we had a series of sittings, which we have no doubt will do credit to the photographer.

On the same evening we addressed a public meeting in the Working Men's Club at Walsall. There was quite a number of other public occurrences in the town, which militated against the attendance. Great attention was paid by those who were present,

and a good impression was made. Private circles are spreading very much in Walsall, new mediums are being developed, and very gratifying tests are being obtained from those who are already in practice. Mr. Russell handed us his card as musical and trance medium, so that there is one professional medium in the town.

In closing our notes on this short visit, we must pay a passing remark to an association of anti-Spiritualists which has been formed in Birmingham. The promoters of this movement, we understand, are in some degree Spiritualists who split off from the movement because of doctrinal differences, and the spirit world is making use of them in a very adroit manner to promote the spread of spirit communion. One rule of their association provides that the members be encouraged to investigate the phenomena and principles of Spiritualism. They accordingly hold seances, and a gentleman who had been present thereto told us of mediumistic phenomena which he had there witnessed. Another rule, however, is not a little amusing, for it sets forth that no person who believes in the doctrines of Spiritualism can remain a member of the society. The consequence is, that as fast as the society makes Spiritualists by the provisions of the first rule, it shuts them off into the Spiritualistic camp by the arrangements provided by the other rule. We understand that the first leet of full-fledged Spiritualists are beginning to look beyond the narrow limits of this anti-Spiritual nursery, and are about to take flight to the Midland Spiritual Institute, which asks no questions as to what its members believe, but simply aids and encourages them to acquire more knowledge of man as a spiritual being.

#### MR. MORSE'S APPOINTMENTS.

Glasgow.—Sunday, January 25th, Lecture Hall of the Glasgow Association of Spiritualists, 164, Trongate. Evening, at 7 o'clock. Monday and Tuesday, January 26th and 27th, at the same place. Evening at 8 o'clock.

NEWCASTLE-ON-TYNE.—Sunday, February 1st, Freemasons' Old Hall, Newgate Street. Evening at 7 o'clock. Subject—"God, the Soul, and a Future State." Monday and Tuesday, February 2nd and 3rd, at the Lecture Hall, Nelson Street, evening at 8 o'clock. Subjects to be chosen by the audience. Tickets may be obtained of Mr. E. J. Blake, 49, Grainger Street.

DARLINGTON.—February 6th, 7th, 8th.

LIVERPOOL.—Sunday, February 15th, Islington Assembly Rooms, Islington. Afternoon at 3 o'clock; evening at 7 o'clock. Monday, February 16th, Bohn's Temperance Hotel, Stafford Street. Evening at 8 o'clock. Admission 1s.

Mr. Morse's address during the week is—Care of J. Bowman, Esq., 65, Jamaica Street, Glasgow.

MISS LOTTIE FOWLER has gone to Edinburgh on a brief professional visit. Inquiries made to Mr. J. D. Morrison, M.A., Ventilation Villa, 27, Grange Road, Edinburgh, will find her.

MR. COTTER disappointed the Marylebone Association on Wednesday evening, but the crowded meeting was amply entertained by Mr. Whitley, Mr. Hooker, Mr. Friehold, and others.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—The annual tea meeting will take place at 103, Mile End Road, on Tuesday evening, February 3rd, at six o'clock. Tickets 1s. each. Mr. J. Burns will preside.

ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY.—The annual meeting of the above Association will be held at Albion Hall, London Wall, City, on Tuesday evening, January 27th, at 8 precisely. Hon. Sec., W. Young; Hon. Cor. Sec., J. W. Proudfit.

HACKNEY.—A lecture will be given by Mr. Joseph Stephens at the Working Men's Institute, Triangle, Mare-street, on January 27th, at 7.30 p.m. There will be a debate at the close. Mr. Burns gave two lectures at this institute some years ago, which were well received.

"SPIRITUALISM: IS IT TRUE OR FALSE?" will be the subject of a discourse by Mr. W. J. Antill, on Sunday evening, at the little hall in George-street, adjoining Gower-Street railway station. Spiritualists are invited to take part in the discussion. To commence at 7.30. Admission one penny.

We are informed that pencil sketches of a remarkable kind are being given through a recently and most rapidly developed medium at Bishop Auckland. They are done in the dark while the medium is entranced, and are signed with the initials "V.B." The medium cannot in his normal condition sketch, and has never had any instruction in the art. Until very recently he was quite undeveloped, and indeed unacquainted with Spiritualism, and, as is not in such cases uncommon, very sceptical of the whole thing. We hope to hear more of his doings, as the specimen sketch sent us is rather remarkable. It may be seen at the Spiritual Institution.

SOWERBY BAINBRIDGE.—Mr. A. D. Wilson, of Halifax, has kindly consented to give two lectures on Sunday, February 1st, at the Lyceum, Causeway Head: in the afternoon at half-past two o'clock; subject, "Progressive Development versus Theological Salvation." In the evening, at half-past six; subject, "The Light, Truth, and Consolation I have derived through Spiritualism." Collections at the close of each lecture for the benefit of the Children's Lyceum. The cause is getting along in this district pretty well; our new school is in course of erection, and although silence may have nearly crept upon us, as regards reports in the Masses, we have kept steering onward. We spend many pleasant hours, having many little indications of the loved that have passed on before being present with us. Our partly-developed mediums are improving, and we hope to have a little more progress to report as the present year rolls along.—With best wishes, I remain, yours truly, HENRY LOAN, Secretary; January 19th, 1874.

#### EVIDENCES OF IMMORTALITY.

Given through the mediumship of Mrs. Tappan, when she was in her sixteenth year.

Before the planet Neptune was discovered the astronomers in the Old World were saying:

"To make this plan complete, this geometric ratio certain, there must be another star yonder, beyond the reach of our telescopic range of vision."

The eye of mathematical faith had seen it there—the student had beheld it glimmering through the midnight lamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure enough, when, within the last century the most powerful telescope was brought to bear in that portion of the heavens, there was the remote star glimmering away, as though it had been discovered countless ages ago, as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

"Somewhere in all this range of spiritual truth, there must be a means of communion between the two worlds. The gateway of death must be unbared and there will be discovered a mental telescope, whereby we can see the fixed star of immortality gleaming, and know that it is there."

The telescope of modern science, whose premonitory symbols were mesmerism and psychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three-fold evidence—physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you cannot be made familiar with all the evidences. We can only say, study your souls as you do your bodies, pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and, like the happy astronomer who triumphed in the exercise of mathematical faith, you too shall triumph in the certainty of spiritual knowledge.

Greatest and best of all, the divinest evidence is that which comes to the human spirit in its hours of exaltation, in its moments of intuition and inspiration, when it is brought directly in contact with the upper world. There is no questioning, no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain-top of truth and says: "We know whereof we testify." It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge that causes every human spirit to shrink away from error, darkness, oppression, and bigotry.

E. P.—Your last verse is the best:—

Then why fear death? yea, rather, why

Not welcome as a friend,

The messenger that bids us fly

To joys that never end.

A BOASTER.—The following "challenge to Spiritualists" appears in the correspondence column of the *Swindon Advertiser*:—"As I am Christ's Head Judge, Head Prophet, and Head Preacher, it is my duty to put an end to the devil's imaginary babblers and Spiritualists. I will bet the Spiritualists of Swindon and Bristol £10 to 1s. that they know nothing about good spirits, and are not able to explain so much as one great important question or passage in the Bible. The decisive judgment to be given by ten good preachers of each Protestant Church—I am, yours, &c., PAUL FRANCOME, Haydon Wick, near Swindon, Wilts." It is rather a new prophetic phase to observe that this distinguished three-headed functionary suggests the settlement of the question with a bet. Who ever heard of Christ betting? Surely Mr. Francome has got far ahead of his master. We would not insult Mr. Francome by putting the decision of 10,000 preachers in opposition to a conclusion at which he has already arrived so thoroughly to his own satisfaction.

MR. DISRAELI said at Glasgow:—"Our idiosyncrasy is not bounded by the planet which we inhabit. We can investigate space and we can comprehend eternity. No considerations limited to this sphere have hitherto furnished the excitement which man requires, or the sanction for his conduct which his nature imperatively demands. The spiritual nature of man is stronger than odds or constitutions. No government can endure which does not recognise that for its foundation, and no legislation last which does not flow from this fountain. That principle may develop itself in manifold forms, shake off many creeds and many churches, but the principle is Divine. As time is divided into day and night, so religion rests upon the providence of God and the responsibility of man. One is manifest, the other mysterious, but both are facts. Nor is there, as some would teach you, anything in these convictions that tends to contract our intelligence or our sympathies; on the contrary, religion invigorates the intellect and expands the heart. He who has a due sense of his relations to God is best qualified to fulfil his duties to man."

#### A SOWER WENT FORTH TO SOW."

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## MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I had a private seance with Mrs. Olive on Thursday evening, the 15th inst. After "Sunshine" had manifested herself, I was favoured with a communication from the late Bishop of Winchester. A ludicrous incident occurred regarding it, for the voice was so similar to that of "Dr. Forbes" that I confounded the two. After a few questions the "Bishop," with all the characteristic humour that distinguished him in earth-life, said, "My friend, I am not the Doctor, but the Bishop of Winchester," adding his well-known sobriquet "Soapy Sam." The pleasure was great to me, for I was always fond of Sam Wilberforce both as my Diocesan and as a private friend; he told me that he would aid me from the spirit world, as among his clergy when he was in earth-life I was one of the few who understood and sympathised with him.

After the "Bishop," "Hambo" and "Dr. Forbes" came, and bantered me most amusingly for the mistake I had made, the "Doctor" adding that he had assisted the "Bishop of Winchester," and hence the similarity of voice. But the crowning pleasure of the seance was the communion with my much-loved sister. I mentioned to her a circumstance that a few nights before had occurred to me in my bedroom, and asked if she did not materialise herself to my view. She replied yes, and would soon do so again, when I should have the opportunity of touching her hand. "Samuel Wilberforce" and my sister both intimated to me that it was their intention to make use of Mrs. Olive as their medium of communication with me, the former telling me he had much to say to me. The messages, being strictly personal, can prove of no interest to any other person, so I do not insert them, as I opine that family matters can have no interest for the many strangers who read your valuable and wide-spread paper.—Yours faithfully,

BARNARD SMITH.

16, Blandford Street, Portman Square, January 20, 1874.

## A MESSAGE FROM ALLAN KARDEC.

To the Editor.—Sir,—I beg to forward you the accompanying translation of a communication from Allan Kardec, the founder of Spiritualism in France, recently received by Mr. E. B. Boulland, LL.D., reporter to the *Revue Spirite*, No. 7, Rue de Lille, Paris.—I am, Sir, yours, &c.,

WEBSTER GLYNES.

4, Gray's Inn Square, W.C., Jan. 13, 1874.

"Repeat to our English brother Spiritualists that greater unanimity should prevail amongst them. A warfare of words soon breeds real discord. They should bear in mind that the narrow-minded and ungenerous are ever ready to take advantage of differences of opinion upon matters even of no real importance, to stir up hatred among God's children, and to estrange them from one another."

"Remember me to Mr. Morse, to Mrs. Tappan (whom I much admire), to Mr. Williams, and to Miss Cook, and also to the editors and writers on Spiritualism. For yourself, accept from me in spirit a cordial grasp of the hand."

ALLAN KARDEC."

A DUMFRIES paper is very much occupied with a correspondence on Spiritualism, which is well defended.

THE DAVENPORT BROTHERS.—A correspondent asks for the kind of phenomena which occurred with these mediums. For a week I had charge of them in Belfast, acting as "showman." I introduced them each entertainment with an address to the sceptics, and conducted their performance. Four gentlemen from the audience tied them in their cabinet, which was a press with three doors, all bolting with a spring inside. I instructed these gentlemen to be watchful and rapid in their inspection on my opening the doors. First the two outer doors were closed, and ere the centre one could be closed, usually something was thrown out—a bell or tambourine. I once saw a long naked arm and hand make a clutch at the jubilant sceptic who was closing the door, and he nearly fainted. All doors being closed, the "concert" commenced, which was the most uproarious performance ever heard, as if Bedlam were let loose, with a fiddle, guitar, tambourines, bells, trumpet, and other implements of confusion. Less than eight human hands could not effect this in the style accomplished. A tune was distinctly played on the violin, and the thrumming and banging accompaniment had method enough in it to show intelligence, if not taste. At the aperture in the top of the centre door hands and arms usually appeared; through it was flung the brass trumpet among the audience, but never hitting anyone. Suddenly a silence occurred, the centre door was flung open from inside, the others were quickly unbolted, and the brothers were found tied as before. From the cessation of the noise to the inspection of the ropes was usually five or six seconds. This was their cabinet seance. Their dark-room seance followed, in which one of the brothers and Mr. Fay were tied on chairs, the knots of the ropes sealed, their feet placed on sheets of paper on which was pencilled the outline of their boots; all held hands, lights were extinguished, and suddenly a peculiar sound was heard, and on the lights being raised Mr. Fay appeared in his shirt sleeves, his coat having suddenly been taken off him and thrown to a distant part of the room. On lowering the lights again, the ropes were loosened and both made free. During the darkness the instruments were carried round the room and sounded; every person felt a touch or pull, and some thought they saw figures in the room moving or floating about. These were the principal phenomena witnessed in presence of the Davenport Brothers, of whose genuine mediumship there can be no doubt whatever, notwithstanding the several so-called *exposés* got up by the sceptics. The Brothers themselves did not seem to understand the philosophy of Spiritualism, and they retained a purely passive state of mind throughout.—IVER MACDONNELL, 13 Anglesea Street, Dublin. [The above letter will be corroborated by the personal recollection of hundreds who read it. On one occasion we remember seeing Mr. Fay's coat flying through the air far into the hall as the match was struck. To say that the performance of the conjurers is anything like the performance of the Brothers is not only the height of impudence, but the statement is a dishonest one, by whomsoever made. Those who desire to know more of the phenomena witnessed in the presence of the Daventrys should procure Mr. Cooper's work on "Spiritual Experiences," including Seven Months with the Daventrys, price 2s. 6d.; with *Human Nature* for December, 1s.; post free, 1s. 2d.; *Human Nature* and the book together, post free, 1s. 8d.—ED. M.]

## A VOICE FROM ITALY.

To the Editor.—Dear Sir,—Let me thank you for your kind thought in forwarding me the *Quarterly Journal of Science* containing Mr. William Crooke's "Notes of Enquiry into the Phenomena called Spiritual." I have perused it with no small degree of interest, and I would be inclined to express my admiration for its literary merit were I not absorbed by the delight I feel in seeing a man of his worth, though belonging to that bigoted set of the F.R.S.'s, with bold honesty telling the world his experiences in the phenomena called spiritual, and that without reticence, renitency, disguise, false deductions, ambages, circumlocutions, and sham rhetoric, for which the F.R.S.'s have become so famous throughout Christendom. Let Mr. Crooke follow boldly his enquiry, and give the world his new experiences. Let him not mind the mutual winkings and the elbowings of his benighted colleagues, for truth is eternal and error but transitory.—Yours truly, G. DAMIANI, Naples, January 12th, 1874.

The *Pioneer of Progress* is the title of a new fortnightly publication, price one penny. It floated itself out upon the slight gale of popularity caused by the institution of the Spiritual Pioneer Society, which demonstrative movement seems to have met with a premature death, and to be now reincarnated in the periodical before us. Numbers 1 and 2 are now ready. The second is a manifest improvement upon the first, and altogether it is a good pennyworth of reading matter. We hope our contemporary will have much more success financially than its elder brethren, else, after a few months, it may be in a similar frame of mind to that attributed to Job, who "spake and said, let the day perish wherein I was born."

A WORD OF CRITICISM.—A reader furnishes the following remarks on "Experiences of Spiritualism," by Viscount Amberley, in the *Fortnightly Review*, January 1:—"Welcome 1874! Auspicious birth! A viscount and a professor have seen thy star in the East and brought thee their baptismal gifts—the one a coral to assist thy teething, the other a nut which it will need all thy teeth to crack! Spiritualists, beware! the year 1874 will be a prodigy. We are not astonished that a leading scientific journal should at last have been found to publish a true report of spiritual phenomena, nor that another man of science should have added the weight of his name and reputation to the authenticity of those phenomena; but we are surprised to find a leading review so ignorant of a subject which has been before the world for twenty years, as to publish the experiences and opinions of one who has qualified himself to write down the whole thing in a nutshell by attending five seances. There is very little to answer in Lord Amberley's 'Experiences,' for they are all negative. He has taken up his pen to tell the world that the phenomena have eluded his search, and that therefore they do not occur. He throws the *onus probandi* upon the Spiritualists, and meanwhile ignores that there is anything to prove. But let us not be disheartened at the attitude of public opinion which renders such a treatment of Spiritualism possible. There is yet a tacitly implied admission that something needs disproving, and even that is something! Spiritualism, we may hope, will in time become worthy of more serious opposition. There are signs of this stage of its progress being now very near, and then the battle must be short, and the poor negativists will come in, as they always do, among the ruck. In case our words should reach any of these, we will notice the one general principle, a misapplication of which appears to be at the root of the unsuccess of the writer in the *Fortnightly*. He evidently starts with the supposition (though it is not formalised till near the end of his article) that there is a line of demarcation betwixt the absolutely impossible and the merely extraordinary. The phenomena of levitation, as opposed to the law of gravitation, he classes under the former category. Such a classification is evidently a *petitio principii*. The law of gravitation is universal; only if the facts of gravitation are universal, how can any law, which is only a generalisation of facts, be taken as disproving facts? But apart from this, levitation does not disprove gravitation, but only proves that there are other laws and forces at work. In conclusion, we may perhaps admit that there is a line betwixt the possible and the impossible; but it is a line drawn by our own minds always—a thing entirely subjective. What we are incapable of believing is impossible, and everything that we can rationally conceive as possible, is possible to us. There is no other criterion of possibility. So much for the metaphysical argument. When the conviction is forced upon the minds of the majority that the phenomena of Spiritualism are, we shall hear no more this gong-sound of 'impossible' dinging in our ears."

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- No. 12.—Messages from George Washington, on government and the future life.
- No. 13.—Questions and answers on Spiritualism, in reply to a letter from Edinburgh.

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## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

**FRIDAY, JANUARY 25.** Lecture by Mrs. J. W. Jackson, at 8 o'clock. Admission Is.  
**WEDNESDAY, JANUARY 23.** Mrs. Olive at 8 o'clock. Admission 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

**SATURDAY, JANUARY 24.** Mr. Williams. See advertisement.

**SUNDAY, JANUARY 25,** at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. Mrs. TAPPAN at Cleveland Hall, at 7.

St. John's Association of Spiritualists. Lecture at No. 86, Goswell Road, at 7 o'clock, by Mr. Burns; subject, "Spiritual Manifestations explained by the known laws of Nature."

**MONDAY, JANUARY 26.** Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

**TUESDAY, JANUARY 27.** Seance at Temperance Hall, 103, Mile End Road, at 8.15.

**SOUTH LONDON ASSOCIATION,** 24, Lower Stamford Street, Blackfriars, S.E. at 7.30. Write for admission to Mr. Weeks, at the above address.

**WEDNESDAY JANUARY 28.** Marylebone Association, 90, Church Street, Paddington, At 8 o'clock, admission free. Lecture by Mr. Hunt.

**THURSDAY, JANUARY 29.** Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.

Mr. Williams. See advertisement.

Mrs. Dickinson at 9, Somerset Street, Portman Square, W., at 8. Fee 2s. 6d.

## SEANCES IN THE PROVINCES DURING THE WEEK.

**SATURDAY, JANUARY 24.** NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

**SUNDAY, JANUARY 25.** KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING. Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER. Temperance Hall, Grosvenor St., All Saints, at 2.30.

COWNS, at George Holdroyd's, at 8 p.m.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baines's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM. Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fauchet's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 6 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBOROUGH. Mrs. Gutteridge, Trance-medium, Denes Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.

HULL, 5, Strawberry Street, Drypool, at 7.30.

NEW SHILDON, at 16, Strand Street, at 6 p.m.

HECKMONDWIRE. At Mr. W. H. Chamberlain's, Lower George Street. Developing Circle on Wednesday and Friday.

LEEDS. Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.

**MONDAY, JANUARY 26.** HULL, 42, New King Street, at 8.30.

GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

**TUESDAY, JANUARY 27.** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

**WEDNESDAY, JANUARY 28.** BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.

GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.

BIRMINGHAM, Mr. Perks', 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS. Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

**THURSDAY, JANUARY 29.** BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCKLAND, at Mr. Fauchet's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM. Circle at Mr. Thomas Godrides, 16, Court House, 12, Wynnemore Street, at 7.30.

BIRMINGHAM. Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

**FRIDAY, JANUARY 30.** LIVERPOOL. Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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